THE
LIGHT OF TRUTH
— OR —
SIDDHANTA DEEPIKA.

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TRANSLATIONS.

THE VEDA'NTA-SU'TRAS WITH S'RI'KANTHA-BHA'SHYA.

FIRST ADHYA'YA—FIRST PA'DA.

BHA'SHYAKA'RA'S INTRODUCTION.

1. Bow! to S'iva, the Paramâtman (Supreme Spirit) who is Sat (Existence), Chit (Intelligence) and A'nanda (Bliss) in essence; denoted by the word *aham* (I, ego); the cause of the manifestation of the worlds.

2. Supreme is S'iva, that Great A'tman (spirit), the entire essence of all âgamas (scriptures), by whom the whole panorama of all the worlds has been painted on the wall of His S'akti (energy).

3. May HE secure perfection (siddhi) to you,—He, the Paramâtman (Supreme Spirit), endued with all excellences, to whom all this Universe of Chit and Achit (spirit and matter) is subservient.

4. Bow! to the Teacher (âchârya), S'veta by name, the author of many an âgama (scripture); bow! to the excellent Master (Guru), the generous giver of liberation (kaivalya).

5. Resplendent is S'rîkantha's work on the blessed Sûtras of Vyâsa,—his great commentary (Bhâshya), a sweet composition, mighty in meaning (but) not too extensive.

6. This Sûtra of Vyâsa, the eye for the wise to see the Brahman with, made turbid by the former teachers, will be made clear by S'rîkantha.

7. This commentary (Bhâshya) is a great treasure for those A'ryas who are devoted to S'iva, and who take a delight in tasting the sweet essence of the whole Vedânta.

Here begins an enquiry into the Upanishads. Now:—(1) For what end of man (*purushârtha*) is this enquiry intended? The end of man consists verily in the attainment of happiness which is the object of unqualified love, or in the complete cessation of pain which is the object of unqualified hatred. (2) Who is here the *adhikârin, i. e.,* who is the person qualified for the enquiry? The adhikârin is the person who is endued with such attributes as a thirst for the subject. (3) What is its *subject*? That forms the

subject of an enquiry which, though known, is yet not quite so well-known, and which, therefore, hangs on the swing of doubt. (4) *After* what does this enquiry arise? What is it which, as necessarily leading to the enquiry, should precede that enquiry? It is with a view to eradicate these sharp bristles of doubts from the minds of enquirers that the following Sûtra is introduced by Lord Vyâsa, the crest-jewel of the Omniscient.

SUTRA 1.

Now, then, arises a desire to know Brahman.

This Sûtra forms one section (adhikarana). By an *adhikarana* or section is meant here a topic which is made up of the following members: (1) *Vishaya* or the subject, (2) *Sams'aya* or the doubt, (3) *Pûrvapaksha* or the *prima facie* view or argument, (4) *Siddhânta-nirnaya* or the demonstrated conclusion, and (5) *Sangati* or the connection.

Here the word "now" (*atha*) denotes *ânantarya* or immediate succession, not *adhikâra* or commencement as in "*atha Yogânusâs'anam*," "Now (let us begin) to treat of Yoga." We cannot, indeed, speak of commencing a desire to know Brahman as though it were something that can be done as a duty. In fact, desire can arise from a mere sense of loveliness in the object.

Neither can we interpret the word 'now' (*atha*) as meaning *mangala* or auspiciousness as said in the Smriti,

> The syllable 'Om' and the word 'Atha,' these two emerged at first from Brahman, breaking forth from his throat; whence both are auspicious;"

for, auspiciousness can have no logical connection with "desire to know." As to the necessity of performing, in pursuance of the example of the wise, an auspicious act when commencing a science, that necessity can be met by the mere utterance of the syllables.

Nor does the word "now" (*atha*) indicate that now follows another side (of an argument); for there is no occasion to speak of another side, as no one side (of any subject) has been treated of before.

The use of "now" (*atha*) can have no reference to an antecedent circumstance such as, like the act of eating or of going, is merely accidental; for, here it is intended to speak of something which forms a necessary equipment: that is here held to be the antecedent condition which, when secured, forms a special qualification of the student and constitutes a necessary equipment for an enquiry into Brahman.

Now one may say: it is but right that the necessary antecedent (here implied) of Brahma-vichâra is the Vedâdhyayana or the learning of the Vedas, which, preceded by the sacramental rite of Upanayana performed in the case of Brâhmanas and other castes at the age of eight and so on, consists in the getting up of the texts coming from the mouth of the teacher duly approached, and which leads (ultimately) to a knowledge of its contents,—this learning of the Vedas being obligatory inasmuch as it is enjoined in the special injunction "Veda should be learned;" for, Brahman, like Dharma, being known only through the Vedas, an enquiry into Brahman is not possible for him who has not learnt the Vedas. An enquiry into Brahman should therefore come immediately after the learning of the Vedas.

(We say): granted that such a study is necessary; but immediately after that study should come the Dharma-vichâra or enquiry into Dharma, since such an enquiry is not possible without that study. It has accordingly been expounded by the A'chârya (Teacher)—in the words "Now, then, (arises) a desire to know Dharma," *—that after learning the Vedas from the Upâdhyáya (Teacher) is the time for an enquiry into Dharma. We do not hold that the S'âstras treating respectively of Dharma and Brahman are quite distinct. On the other hand we hold that they form one (S'âstra). From the Sûtra, "Now then arises a desire to know Dharma," to the Sûtra, "No return, because of the text," † it is but one S'âstra, treating of Dharma and Brahman, of worship and the object of worship: the Sûtra "Now then arises a desire to know Brahman," marks only the beginning of a section which forms an integral part of that one S'âstra, like the Sûtra "Now then as to the definition of *s'esha* or the subsidiary." ‡

Or, because Dharma is a means to the knowledge of Brahman, and that such topics as *s'ruti* (direct statement), and *linga* (indication), and the exposition of the authorities such as *Veda-chodanâ* (scriptural injunction), *arthavâda* (explanatory passage), *Smriti* (mediate revelation),—which are treated of in the science of Dharma—are also useful in the science of Brahman, it is right that the science of Brahman should come

* Mîmâmsâ-Sûtra, I, i, 1.
† Vedânta-Sûtras IV, iv, 22.
‡ Mîmâmsâ-Sûtra, III, i, 1.

after the science of Dharma; for, the end cannot be achieved without the means. The authority as to Dharma being the means to the knowledge of Brahman is the divine s'ruti itself,

"This by Vedic study do the Brâhmanas seek to know, by Yajña (sacrificial rite).* by Dâna (gift), by tapas (austerity), by fast."

It cannot be urged that, if Karma be the means to the knowledge of Brahman, Dharma alone should be investigated and practised, and that the enquiry into the import of the Vedântic passages serves no purpose. For, when devoid of a longing for the fruits, Karma forms a means to the knowledge of Brahman by bringing about purity of mind, by way of removing sins. Accordingly the Smriti of the learned, beginning with the words "He who undergoes the forty samskâras (sacramental rites)" and ending with the words "He attains unity with the Brahman and goes to His loka,"† declares that all Karmas beginning with the Garbhâdhâna (the ceremony connected with impregnation) constitute a means of (spiritual) regeneration by way of removing the dirt of sin.

(*Objection*): If all Karma should thus form but a complement (of something else), like the sprinkling of water upon the grains (in a sacrificial rite), then it would detract from the independence of the (several) âs'ramas or religious orders as to their fruits,—that independence which is declared by the S'ruti in the words "all these attain to the heavenly regions."‡

(*Answer*): Not so. Though those Karmas are independent which are done with a longing for such fruits as heavenly regions, still it holds good that those which are performed by the man who is free from such a longing constitute mere complementary factors by way of conducing to the purity of mind. In the case of such a man the fruit of Jñâna (knowledge) is itself the fruit of Karma. Just as the sprinkling of water upon the grains helps to secure *Svarga*, as forming a factor in generating the *apûrva* (unseen effect) of the sacrifices of Dars'a Pûrnamâsa, so Karmas help to secure moksha through the attainment of Jñâna; and therefore as forming *guna-karmas* (secondary factors) they are mere *angas* (subsidiaries).

(*Objection*): Since the Jyotishtoma and other sacrificial rites which are enjoined by independent injunctions as obgligatory cannot constitute the mere *itikartavyatâ* or the manner of bringing about another main act, it cannot be that they are complementary factors.

(*Answer*): This objection is untenable; for just as the Sautrâmani, the Brihaspati-sava and the like which are enjoined as primary means by independent injunctions form also secondary constituents of the Agnichayana and the like, so also an act may be of the two-fold nature in virtue of a two-fold injunction.* Wherefore until knowledge springs up karma should be performed.

(*Objection*): Because of the text "(by yajñâ etc.) they seek to know," † karma should be performed till the dawn of a *desire* for knowledge.

(*Answer*): There is no force in the objection; for, mere desire cannot constitute an object of human pursuit.

Wherefore it is but right that the science treating of Brahman should follow the enquiry into karmas which are the means by which to attain the knowledge of Brahman.

(*Objection*): How can the order of sequence, here defined, as to the sciences of Karma and Brahman be explained? If it be so because the agent is the same in both, then it may be that the agent is the same in both either because the one is complementary to the other, as the *âghâra* (an oblation) is complementary to the (main sacrifice of) *Dars'a* and *Pûrnamâsa*; or because, they both form, like the five *prayâjas* (certain oblations), two secondary factors of a third which is primary; or because, as in the case of *godohana* ‡ and the like, the one is enjoined under a special circumstance as a substitute for the other; or because like the six constituent parts§ (of the Dars'a-Pûrnamâsa) they conjointly produce one single effect. We find no s'ruti or any other authority showing that the sciences bear such a relation to each other. Wherefore this definite order of sequence as to the sciences of Karma and Brahman is unjustifiable.

* Brihadâranyaka-Upanishad IV, iv, 22.

† Gautama Dharmasútra, viii, 24, 25.

‡ Chandogya Upanishad, ii, 23, 2.

* One injunction enjoining it as a primary means and a second injunction enjoining it as a secondary factor.

† Bri. Up. IV, iv. 9.

‡ Referring to the injunction, "the priest should consecrate water in the vessel called *chamasa*, and in the case of one who desires to attain plenty of cattle, he should consecrate it in the vessel called *godohana* instead of *chamasa*."

§ These six parts are made up of the three main sacrifices in the Pûrnamâsa known as the *âgneya*, the *agnîshomîya*, and the *upâms'u-yâga*; and of the three main sacrifices in the Dars'a known as *the âgneya, the aindram-dadhi*, and *the aindram-payas*.

(*Answer*): Indeed it may be so, if there were no authority, s'ruti and the like. We do find passages like the following in s'ruti, declaring a conjunction of Karma and Jñána:

"He who knows together both Vidyâ and Avidyâ" *

"On he goes, whoever knows Brahman and who has done good." †

"By truth verily this A'tman can ever be attained, by tapas (austerity), by right knowledge, by Brahmacharya (devotion to Brahman)." ‡

Thus Karma and Jñána conjointly producing one effect, namely Moksha, it is but right that the two sciences should come in a definite order of sequence.

Though indeed the injunction as to the learning of the Vedas inculcates the mere getting up of the text, still there does arise an occasion for the two enquiries. By the learning of the Veda together with the Angas or auxiliary sciences, § one comes to know the literal meaning of the passages in the s'ruti. Then finding apparent mutual contradictions in the passages, which treat of the Jyotishtoma and other rites constituting the Sthûla-Upásana or coarser forms of worship, as well as in those passages which treat of Dahara-Vidyá (contemplation of the Divine Being in the heart) and the like constituting the Sûkshma-Upâsána or finer form of worship, the student aspiring towards higher aims of life engages of himself in an investigation of the subject. Hence no absence of an occasion for the enquiry.

(*Objection*): In the passage, "the A'tman should be learnt" the vedantic enquiry is directly enjoined.

(*Answer*): No, because of the absence of conditions which go to make it an injunction. To explain: vedantic enquiry cannot be the subject of an *apûrva-vidhi*, an injunction which enjoins an act not known of before from any other source, for, the vedantic enquiry is otherwise known as necessary. It is known as necessary by arguing thus: vedantic enquiry, like the enquiry into the science of medicine, is a means to the understanding of the thing the Vedânta treats of, since the former is a scientific enquiry like the latter. Neither does it form the subject of a *niyama-vidhi*,—an injunction intended to restrict the act to only one of the several alternative ways of doing it,—like the threshing of rice (in a sacrifice); for, no other means (except the vedantic enquiry) has been known in our experience to produce the same result. Nor does it form the subject of a *parisankhyâ-vidhi*,—an injunction which is intended to exclude all other alternatives,—for then it would be tantamount to this, that the vedanta should be only enquired into and not learned by rote. In that case since the enquiry into the vedanta is not possible for those who have not thus learnt vedantic texts they can never attain the (Supreme) end of man. If, on the other hand, vedantic enquiry should form the subject of a *parisankhyâ-vidhi* as excluding an enquiry into the karma-kânda or the ritualistic portion of the Vedas, then, too, in the absence of this latter enquiry, performance of Karma is not possible. As, without performing Karma, mental purity cannot be attained, there can be no dawn of knowledge. Wherefore the aforesaid proposition holds good.

Thus the s'âstra known as the Upanishad which treats of the Para-Brahmam—Who is unrivalled in His glory, as endued with the Supreme S'akti manifesting itself in the form of the Universe composed of *Chit* and *Achit*,—spirit and matter, the conscious and the inert; Who is the storehouse of all secrets contained in all the great scriptures; Whose supreme grandeur is declared by such choice synonymous designations applied to Him as Bhava, S'iva, S'arva, Pas'upati, Parames'vara, Mahàdeva, Rudra, S'ambhu and the like; by Whose grace, extended to all sentient beings subservient to Him according to the manner in which they approach and worship Him, all human aspirations are fulfilled,—should be enquired into after completing the enquiry into the blessed Dharma, which is taught in the form of Vedic injunctions constituting Divine commands; which comprises, in one whole, various forms of Divine worship; whose excellence is made known in many a laudatory passage; which is embellished with the several subsidiary parts furnished by the s'ruti etc.; which is treated of even at a greater length in the Smriti, Itihâsa, Purána and the wise sayings of the adepts, all these being in perfect accord with the original authority; which is composed of *vidhi* and *nishedha* (injunctions and prohibitions), *vikalpa* and *samuchchaya* (alternatives and conjunctions, *utsarga* and *apavâda* (general and special rules), *bádha* and *abhyuchchaya* (weakening exceptions and strengthening illustrations); which is the repository of all human ends and the means of attaining the supreme knowledge. Thus has been determined the meaning of the word "now".

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* Is'ôpanishad 11.

† Bri. Up. IV, iv, 9.

‡ Mundakopanishad III, i, 5.

§ These are: s'ikshâ (phonetics), grammar, metrics, nirukta (etymology), astronomy, and kalpa (liturgy).

The word 'then' (*atah*) indicates that what has preceded forms the reason of what follows: because Dharma has been investigated by the student after having learnt the Vedas, therefore, having attained to the purity of mind by the observance of Dharma, and being endued with supreme Bhakti (devotion) quickened by true discrimination and such other attributes which then unfold themselves, he should also investigate Brahman leading to the highest good.

In the compound "Brahma-jijñásá," Brahman should be construed as the object of the verb "*Jñá*" to know.

The *subject* (of discussion in this section) is the following passage:

"Having surveyed the worlds that deeds (done for reward) build up, He (the Brâhmana) who loves God unto renunciation should betake himself. The uncreate is not by the create (to be obtained). To find out That, he verily should to a teacher go—versed in the law, who takes his final stand on God,—*fuel samit* in hand."*

The *doubt* arises in the following form: Is Brahman fit for enquiry or not?

And the *prima facie* view may be stated as follows: Brahman is not a subject fit for enquiry, there being no room for doubt concerning it.—How can there be no doubt?—Thus: the S'ruti "This A'tman is Brahman" † teaches that the very A'tman that is immediately percieved as "I" is Brahman. How, then, can there be an occasion for slightest doubt? Furthermore, the aim of an enquiry is verily a knowledge of the subject of that enquiry. And to know is to define the object of knowledge. Now, does the knowledge, arising from Vêdântic enquiry, define Brahman or not? If it could define Brahman, then it would militate against the notion that Brahman transcends all definition. If it could not define Brahman, then He is not known in His true light. A jar or any other object is said to be known when it is defined "such is the jar". Wherefore knowledge, too, concerning Brahman is not possible. And, moreover, we see no good (resulting from the enquiry). Liberation (Mukti) is not the end, inasmuch as the beginningless samsàra is hard to set aside.

Such *prima facie* view presenting itself, we argue as follows: From all points of view the enquiry should be undertaken, because Brahman, being within the realm of doubt, forms the subject of enquiry; and further because a determinate knowledge of the subject conduces to a great end. There does arise a doubt for the very reason that such passages of S'ruti as "This A'tman is Brahman" speak of this very samsárin, bound by egotism (ahankàra), as Brahman. It is indeed the possession in a great measure of the unsurpassed potencies of knowledge and bliss and the like, free from all taint of evil, that constitutes the nature of Brahman; and it is the being subject to the necessity of entering into and getting out of various bodies suited to the reaping of the fruits of actions ripening under the influence of the traces of beginningless ajñâna (nescience) and thus becoming subject to boundless pain, that constitutes the nature of Jîva. How can the s'rutis speak of a unity of two such quite distinct entities?—How can a doubt not arise in this way? A doubt, moreover, can also arise on the following ground: Food is Brahman;" "Manas is Brahman; Vijñàna is Brahman;"* "The sun is Brahman;" † Náráyana is the supreme Brahman;"—‡ these and other passages speak of widely different things as Brahman. Which of these is Brahman?

Being thus in many ways subject to doubt, Brahman is a subject fit for enquiry. And then by the Great Grace of Siva, the Para-Brahman, the Great Teacher, highly merciful and all-benign, Who, ascertained by studying the S'ruti and reflecting thereupon, is won over by proper Devotion and Knowledge (Bhakti and Jñána),—there accrues to the aspirant the great Good, the wealth of Liberation (Kaivalya-lakshmî), all bonds (Pâs'a) being destroyed, his own nature as made up of unsurpassed intelligence and bliss directly percieved, while he is endued in his essence with the qualities similar to those of the Para-Brahman. Thus the Vedántic enquiry has a subject to treat of and a purpose to serve.

As to the objection that, because knowledge consists in defining the object of that knowledge, no knowledge concerning the indefinable Brahman can arise,—it is only due to a want of proper investigation; for, though no positive definition of Brahman—"He is so and so"—can be given, still it is possible to define Him indirectly by means of implication, by distinguishing Him from all others. Indeed, everywhere, to know

* Mundaka-Upanishad, I, ii, 12.
† Màndûkya-Upanishad, 2.

* Chandogya-Upanishad VII, ix, iii. vii, &c.
† Ibid III, xix, 1.
‡ Mahánáráyana-Upanishad xi. 5.

a thing by definition is to know it as distinguished from all others. When Brahman is enunciated, defined and investigated by means of Vedántic texts, He is known to be that thing which is distinguished from all others of the same class or from other classes not possessing the given characteristics of Brahman. Wherefore it is right to enter upon this enquiry into Brahman.

What is not subject to doubt or is not productive of any good cannot indeed form, for the wise men, a subject of enquiry. So, (the two points) that Brahman, Who forms a subject of doubt owing to the so-called authoritative texts and arguments on the subject, is the subject of this enquiry of Vedânta-S'âstra, and further that by worshipping Him the aspirant attains his end, the *Mukti*, which consists in the breaking of the bond (Pás'a), as taught in the following passages:—

> "The knower of Brahman reaches the Supreme;"*
>
> "Knowing S'iva, he passes into peace for ever;"†
>
> "Knowing that Is'a they become immortal;"‡
>
> "A man who has left all grief behind, sees the majesty, the Lord, the passionless, by the grace of the creator;"‡
>
> "Making Atman the arani, and pranava the upper arani, only by the churning of dhyâna, the wise man burns up the bond (pás'a);"§
>
> "Knowing God, he is released from all bonds";—||

these two points have been propounded here in the first section.

A. Mahadeva Sastri, B. A.

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* Taittirîaya-Upanishad, II. ii. 1.

† S'vet. Up. 4—14.

‡ Ibid. 3—7, 20.

§ Kaivalya-Upanishad, II.

|| S'vet. Up. 1—8.

SIVAGNANA SIDDHIAR

OF

ARUL NANDI SIVA CHARIYAR.

(*Continued from page* 180.)

Jainism:—Nikandavadi Sect.

1. Let us state the views of the Jains of the Digambara sect, who worship the Asoka tree laden with sweet-scented flowers, covered with bees, who, in the performance of *Tapas*, inconsistent with the Vedic Dharma, go about without clothes, and with dust covered body, remain asceties abjuring family life, and feeding sumptuously, carry about with them mats and peacock feathers.

2. Our Lord is the Immortal Aruga, full of glorious attributes, praised by the Gods, who, leaving all the eight evil qualities, is clothed with the eight immaculate virtues, as the full moon is clothed in coolness.

3. Our Lord filled with austerity, has rid himself of the evil senses and know in an instant what takes place in all places and in all time, and is gracious to those who worship him and worship not. His other good qualities will be further described.

4. Leaving the evils of hunger, thirst, fear, envy, liking, lust, thinking, abusing, disease and death, sweating, surprise, pride, wondering, eating, and birth, and sleep and being covered with the eight good attributes, and being seated in the Highest Heaven above this world, He imparted his 'One word' to the host of Siddhas who surround him.

5. Following that one word, the Siddha composed several treatises called Charana, Yoga &c. so that mankind may not be misled. The gist of these books is that Time, space, *Dharma* body and Adharma body, *Punyam* (virtue) and *Papam* (sin) Atomic bodies, *Atma Bandam* and *Moksha* are all eternal verities.

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1. Nikanda means literally without clothes and these are otherwise called Digambaras, which means clothed with sky; and the secondary meaning Nirvana also means, a naked person. Digambara and Nirvani are both names of Aruga and Siva.

2. The eight virtues (எண்குணம்) are *Anantagnan—endless* Intelligence, *Ananta Darsanan*—Limitless vision, *Ananta Viryam*—endless power, Anantasukam—endless joy, namelessness, sectlessness, (Gotra), agelessness, and Immortality. The eight evil qualities எண்குற்றம் are Ignorance, Defective Vision, Belief in the Vedas, Sensuality, Possessing name and Gotra and sorrows arising from age and bodily pains. The glorious attributes (சீர்) are Perfection, Omniscience, Benevolence to all sentient beings, Joyfulness, Activity, Being possessed of the fourteen wonders, Being seated in Devaloka &c.

6. Of these, Time spreads over the past and the present and the future, and comprises all the three kinds of Time in one moment; Atma, which is limited by this Time, is present in a body and fills it wholly, passes through periods of youth, adolescence and age, undergoing various changes, and is intelligent and eternal.

7. The Dharma Body causes the Astral body (பூதகாயம்) to die, so that it may not develope again. The Adharma body causes the permanence of the Astral body. Virtuous acts (*Punyam*) is conducive to the Dharma body and evil doing (*Papam*) is always the cause of Adharma Body. Space gives room to everything. We will state the nature of the material Body (புற்கலம்).

8. Material bodies are all objects with forms like iron, stones, trees, &c., which have a power of their own and are present everywhere. The six kinds of perception, such as sight, taste &c. which cause evil constitute Bandha. Good Karma or Tapas is performed when we are losed from the control of these senses. This Tapas will bring about good births. When we get rid of both *Punyam* and *Papam* after eating the fruits thereof by repeated births, we attain to Moksha.

Refutation of Jainism.

1 & 2. If you say that your God Aruga is associated with good qualities as the moon and its coolness. then the comparison is not true. His evil was in him before and as such he belongs to the order of men, (His good was not inherent as coolness in the moon but only associated and acquired). If you say that God Aruga attained perfection by his virtue, then it implies the existence of one who laid down the rule of virtue for the purpose of effecting salvation and some one who followed it to attain salvation. As such we will have to postulate a Being who is above your God who is worshipped by those who do not kill. Therefore which of these will you accept as God ?

3. You asserted that your God sees and knows everything without the intervention of the bodily senses, and yet you assert that his body is immortal. If so, his mind and other senses cannot leave him, and without these and his body he cannot understand. He cannot know all time at once either.

4. All those who get rid of their evil qualities such as anger &c. cannot attain Mukti as your Aruga is a Jiva in a body. If you compare him to a King who bestows benefit on mankind, then why should he dwell in the City with the golden walls ?

5. If you say that the perfected Arhat derived his teaching from the one word of the Eternal Aruga, and gave it out to mankind, then as you do not postulate his having senses and mind &c., how can he hear what is told him and give it out again. This is like the dumb teaching the dumb.

6. The Aruga dwelling in the Blissful Regions cannot know the sorrows of this world and so cannot come as a teacher to remove it. If he can know, even from where he is, then he has experience of sorrow and the Blissful Heaven ceases to be such, and I have really no answer to give you.

7. You asserted that the Soul fills the whole body. If so, where any portion of the body is defective, then the Soul must be defective in proportion. Besides this body will die, and when it dies, the soul must die also, as the water is lost when the pot is broken.

8. You say that both the Dharma body and Adharma body elevates and depresses man, in the same body at the same time. This cannot be. If you instance the case of beetles and birds which fly and sit, their actions are not simultaneous.

9. If you say there is no God who knowing the good and bad Karma of Mortals, makes them eat the fruits thereof, then there will be no one undergoing the joys of heaven and the pains of hell. If you reply that virtue and sin attaches to a person of their own force as an arrow shot from a bow, then your simile implies a person who shot that arrow and we require a God like the Bowman.

10. You said that bodies like iron, stone &c., have Souls with one sense. But all life is seen to be destroyed, but we never see stones and metals die. Besides if these have souls, they must attain Moksha also. You are alone in asserting life of such lifeless things as stones &c.,

11. You say that Tapas is performed when the six kinds of perceptions are lost. But no wealth can be acquired in trade unless wealth is invested in the

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4. If like a King, he must dwell on earth and punish the wicked and reward the good, but God Aruga is said to be good, to the wicked and the virtuous.

9. Both Karma and man have to be actuated by a superior power and without It, there will be merely inert. Man cannot choose his own good and bad and cannot foresee the far reaching consequences of his Karma and guide his own conduct thereby.

11. Mere inaction or Passivity cannot prevent one's rebirth and give him eternal bliss. If so, then all inanimate things can attain

trade. (So action is necessary for Tapas). If you say that Tapas is reached by the fruits of past Karma, then the same Karma explains the growth and extinction of the evil perceptions. So you cannot reach Tapas except by action.

12. You say that subjecting one's body to great privations is the greatest Tapas. Then you must assert also that persons undergoing the greatest agonies from bodily disease are the first to get to your heaven. If you reply that to desire vainly Moksha is itself undergoing bodily pain, then you had better cut off your nose in view to your securing Imperishable Bliss.

Moksha; and man himself will be reduced to a condition of a log or stone. It is opinions like these promulgated by the Jains, that mere inaction is virtue that accounts for the often unwarranted slur that is cast upon the Hindu System of Ethics. The misfortune is that some of the phrases and words have become so common that they are used by everybody and anybody whether with meaning or without meaning, whether appropriate or inappropriate and hence arises a great deal of confusion. And then these little systems having each had their day, have not altogether ceased to be and they have left their marks in the public mind and morals. If the fact be true that Jainism was dominant in South India for several centuries and all the best literate and moralists of the period were Jains, it is no wonder some of these fallacies have still lingered among them. Jainism preached a life of rigid asceticism and morality and was thoroughly exclusive. And the 6 kinds of evil actions were considered to be cultivation, mechanical industry, writing (Being in office), trading, teaching and sculpture. This was against the very genius of Hinduism whose ideal was the four Dharmas—Virtue, Wealth, Pleasure and Bliss. Hinduism though preaching control of the senses, and cessation of all desires, only does so, so that it may reach higher spheres of activity. "செயற்கரிய செய்வார் பெரியர்" (The great sage does actions, impossible for others) says Saint Thiruvalluvar in his chapter on "நீத்தார் பெருமை," (The greatness of Freed Beings). That real asceticism does not mean merely giving up family and children and is possible in one and all the various ashrams was exemplified in the life of this very Sage, who lived with his wife, and continued to live by his spindle. In Siddhanta works, wherever the greatness of these seers are described, their entire benevolence and love of all God's creatures is invariably set forth. Says Saint Thiruvalluvar in the same chapter,

> அந்தணர் என்போர் அறவோர்மற் றெவ்வுயிர்க்கும்
> செந்தண்மை பூண்டொழுக லால்."

"The sage is called Anthana, as he is full of virtue, and is full of kind actions to all sentient beings." Says Saint Umapathi Siva-Charya, in his similar chapter on 'அணைந்தோர் தன்மை' in his 'Light of Grace,'

> கள்ளத்தலைவர் துயர்கருதி தங்கருணை
> வெள்ளத் தலைவர் மிக.

"Out of the depths of their love, they are troubled and tossed about for the sorrows of their erring kind."

Saint Thayumanavar also devotes a chapter to the same subject of "The path of Bhaktas" (அன்பர் நெறி) and he says

> "எவ்வுயிருந் தன்னுயிர்போ லெண்ணுந் தபோதனர்கள்
> செவ்வறிவை நாடிமிகச் சிந்தைவைப்ப தெந்நாளோ."

"O for the day when I will think of the Wisdom of those ascetics, who consider all life as they would regard their own life." Compare also Gita V. 25.

But different people and nations have different ideas of what is good for themselves and for others. A Christian missionary remarks that "all this time the philosophy of quietism has been sound asleep or 'with its eyes fixed on the point of its nose,' according to the directions of the Gita, it has been thinking itself out of its wits;" and puts such things as the want of Railways and Telegraphs, prohibition against widow marriage, want of education, and civilization and good Government, evils of caste &c., to the discredit of Hinduism (*vide* page 99. Selections from the Upanishads by Dr. Murdoch). One might as well retort and ask if all Christian countries are free from all vice and wickedness and social evils. If Railways and Telegraphs are such great boons, why were they not invented by the founder of Christianity. There are more Godless men among scientists and inventors than among other classes of people. There are more unredeemed and God forsaken slums in London alone than in all India put together. St. Paul's first advice to widows is that they should not marry. Count Tolstoi's views on Christianity (which we believe is the true view) is condemned by other Christians as thoroughly impractical and unfit for public acceptance and public Government. Regarding the views of Gita itself, they are unmistakeable. Over and over again, Lord Krishna says that action is necessary. Such action covers the whole field of *Chariya* (சரியை), *Kriya* (கிரியை), and *Yoga*, no doubt, and any of these acts performed with an object and for purely selfish ends are condemned in the strongest terms by Lord Krishna and other Siddhanta writers (*vide* chapters on சரியைக்கழற்றி, கிரியைக்கழற்றி and யோகக்கழற்றி in ஒழிவிலொடுக்கம் of Kannudaya Vallalar). The 64 charities (அறம்) enjoined on the Hindu cover a larger field of usefulness than those known to the Christian Missionary. The charity of the Hindu is proverbial. In his fasts and feasts, he remembers the poor and the helpless. We require no poor law for our country. Unless reduced to the direst distress by poverty and famine, you cannot imagine a more contented and happy and hopeful individual. If he does not rise against oppression and tyranny, should that also be put down to the discredit of Hinduism. The strong hold of Hindu Loyalty is his Religion. Be it said also to the credit of Hinduism that its ideal of a holyman is not that of a sport-loving Missionary, whether the sport be dancing, acting, tennis or cricket-playing, fishing or hunting. The ascetic and saintly life led by the early Christian fathers of the church does not commend itself to modern day Christians and Dean Farrar is forced to write an apology for them almost, though the tradition is well-preserved by the modern Catholic church.

12. Mere physical privation could be no object unless it is undertaken in the service of God or your fellow creatures. Bhakti and Gnana and cessation of desire alone can lead one to Moksha. The commentators add that the worship of Jivas, like God Aruga (Arhat) though by their Karma they have become powers, and principalities and Devas, cannot secure this object and the Love and service dedicated to the Supreme One alone who was never subject to births and deaths, who is *Anadi mukta* and *Nirmala*, will be of avail.

13. You say that we can reach the golden city after the fruits of past Karma have been eaten up. As Karma is endless, what certainty is there that you will finish eating them. If you do succeed, even then, when your Karma ceases, your body and its senses (begotten of Karma) also cease. Your case is like the cat waiting to eat the fish after the Southern Ocean dries up.

14. Your trying to reach Heaven, without a God (a First Cause) is like the attempt of the pot at the bottom of the well to reach of itself the top. As one at the top has to lift the pot out, so be wise, and own your allegience to Siva.

JAINISM :—A'JIVAKA SECT.

1. We will now state the case of the Jains of the *Swetambara* sect, who though professing to be filled with grace to all creatures, as to one's own self, yet prescribe such austerities to all mankind, productive of immense pain, similar to their own suffering, when they pull the hairs out of their head.

2. The word of the Lord Aruga, with endless Intelligence declares that there are five atoms or entities which fill everything. They are the earth, the water, the fire, the air, and the Jiva. If we are to describe the nature of these five, then, the earth is hard, the water is cold, the fire is heating, the air is flowing, and the soul is intelligent.

3. Earth and water have a downward tendency to spread. Fire and air spread upwards. And the Jiva enters bodies formed of these, and these atoms individually. When it enters bodies, it obtains the nature of the particular body to which it is united. This is the way these atoms act.

4. The first four atoms cannot know each other; neither can one atom change into another atom. One atom will not enter and abide in another atom. Yet they will unite in the living body. These never come into being newly; nor do they die by lapse of time. They always unite together and not one by one; and they never change their nature.

5. These atoms (அணுக்கள்) as such never undergo creation, development, destruction or resolution, can neither be eaten, nor swallowed nor digested nor spit out; neither made nor unmade. These pass beyond the vast worlds, and enter all bodies and forms. These spread always and everywhere and are of the same unvarying nature.

6. The Jiva cannot be seen by the eye (is formless) Induced byKarma, they are born in bodies with form; and even then, the Jiva cannot be seen by mortals, but can be seen by the Immortal Gods. We will describe the way, the other four atoms mix among themselves.

7. Neither any three of these nor any two of these will be found united together. But with earth, all the four will be united together; with water, the other two (fire and air) will be found together; with fire, air will be found together; and air will stand alone. This is the way these four mix among themselves.

8. There are six colours, namely, white, golden, red, blue, green and pure white. Of these, pure white is the colour pertaining to the Heavenly regions. The other colours are found in earthly forms and are perceived by the soul by touch, perception &c.

9. Wealth and Poverty, pain and pleasure, living in one's own country and going abroad old age and death, all these become attached, by the result of previous Karma to the Jiva, in the womb itself. And the world moves on subject to the laws of Karma.

10. Our Lord has further declared that with *Punyam* and *Papam*, these are entities in all. Those who understand this to be wisdom will reach the Highest Heaven.

J. M. NALLASWAMY PILLAI, B. A., B. L.

(*To be continued.*)

TAYUMANAVAR'S POEMS.

(*Continued from page 177.*)

காயிலையுதிர்ந்தகனி சருகுபுனன்மண்டிய
கடும்பசி தனக்கடைத்துங்
கார்வரையின் முழையிற் கருங்கல்போலசையாது
கண்மூடிநெடிதிருந்துந்
தீயினிடைவைகியுந் தோயமதின்மூழ்கியுந்
தேகங்களென்பெலும்பாய்த்
தெரியநின்றுஞ்சென்னி மயிர்கள்கூடாக்குருவி
தெற்றவெயிலூடிருந்தும்
வாயுவையடக்கியு மனதினையடக்கியு
மௌனத்திலேயிருந்து
மதிமண்டலத்திலே கனல்செல்வமுதுண்டு
வனமூடிருந்துமறிஞ
ராயுமறைமுடிவான வருணாடினரடிமை
யகிலத்தைநாடன்முறையோ
வண்டபகிரண்டமு மடங்கவொருநிறைவாகி
யானந்தமானபரமே. (எ0)

70. O The Supreme *One* of Beatitude, the Grand Receptacle of both seen and unseen Universes!

The *Sâdhya-sâdhana** is really very difficult. The Sages in the forest, in order to obtain *Sâdhyâ-siddhi*,† have suffered very much. They would appease their hunger and thirst with dry leaves and fruits and with water and sit, in an unshaken manner, towards Thy contemplation, for a length of time in dark mountain caves; they would take their bath in sacred waters and, allowing themselves to be scorched by five fires,‡ seat themselves in yoga for long duration, so that their ribs might become prominent and their hairs as much interwined as to admit of birds making their nests therein. They would further manage to control their vital airs§ and their minds and sit in *mona* in the forest consuming the sweet nectar flowing from the *Soma's* orb brought in contact with the blaze roused of the inner fire: All these hardships they had to undergo for to get Thy Blissful Grace which is the Final End aimed at by the Vedagamas.

How can *I*, O Universal Protector, be allowed to perish in this worldly strife?

* Sadhya-sadhana means the accomplishment of what ought to be done by us.

† Sadhya-siddhi means success of an undertaking.

‡ The five fires are the *four* kindled towards the quarters and the sun. They are called "Pancha-agni."

§ Vide the 96 Tatvas under verse 48. Note. The Saint rightly refers to the difficult and unavoidable 'Sadhana' or practice into which all knowledge shall be put, to reap the fruit of our life. *c. f.* 4th verse.

சுத்தமுமசுத்தமுந் துக்கசுகபேதமுந்
தொந்தமுடனிர்த்தொந்தமுந்
தூலமொடுசூக்மமு மாசையுநிராசையுஞ்
சொல்லுமொருசொல்லின் முடிவும்
பெத்தமொடுமுத்தியும் பாவமொடபாவமும்
பேதமொடபேதநிலையும்
பெருமையொடுசிறுமையும் மருமையுடனெளி
மையும் பெண்ணினுடனாணுமற்று
நித்தமுமனித்தமு மஞ்சனநிரஞ்சனமு
நிட்களமுநிகழ்சகளமு
நீதியுமநீதியு மாதியொடனாதியு
நிர்விஷயவிஷயவடிவு
மத்தனையுநீயலதெ லத்தனையுமில்லையெனின்
யாங்களுனையன்றியுண்டோ
வண்டபகிரண்டமு மடங்கவொருநிறைவாகி
யானந்தமானபரமே. (எக)

71. O The Supreme *One* of Beatitude, the Grand Receptacle of both seen and unseen Universes! Nothing whatever can be said to take place without Thee. Say, purity or impurity; pleasure or pain; attachment or non-attachment; passion or dispassion; the Mantra or Tantra; conditionality or non-conditionality; Entities or non-Entities; change or unchangeableness; highness or lowness; dearness or cheapness; male or female; the Eternal or the non-Eternal; spottedness or spotlessness; in or out of *Kalais*;* truth or untruth; having or having no beginning; the percievable or unpercievable.

In fact in all principles of nature, I see Thy *High Concern.* If it is so, how can we (souls) get on without Thee?

காராருமாணவக் காட்டைக்களைந்தறக்
கண்டகங்காரமென்னுங்
கல்லைப்பிளந்துநெஞ் சகமானபூமிவெளி
காணத்திருத்திமேன்மேற்
பாராதியறியாத மோனமாம்வித்தைப்
பதித்தன்புநீராகவே
பாய்ச்சியதுபயிராகு மட்டுமாமாயைவன்
பறவையணுகாதவண்ண
நேராகநின்றுவினை போகம்புசித்துய்ந்த
நின்னன்பர்கூட்டமெய்த
நினைவின்படிக்குநீ முன்னின்றுகாண்பதே
நின்னருட்பாரமென்று
மாராருமறியாத சூதானவெளியில்வெளி
யாகின்றதுரியமயமே
யண்டபகிரண்டமு மடங்கவொருநிறைவாகி
யானந்தமானபரமே. (எ௨)

* Kalais are said to be 64 in which souls are induced to their duty

72. O The Supreme *One* of Beatitude, the Grand Receptacle of both seen and unseen Universes! O *Turiya-mûrti*!* Even the great can hardly realize Thee except in the sphere of Thy Gnana† which is by itself not knowable.

I have, therefore, to conclude that I can, never, but through Thy Grace, expect myself to be absorbed in the Sivâ-anubhûti‡ of Thy devotees which is the blessed fruition of their spiritual husbandry: That is, they first prepare the soil of *mind* by weeding out therefrom, the dark noxious growths of *anava* and lacerating the rocks of *egotism*; § and, then, they sow therein the seed of consecrated *mona* and, protecting the same until maturity from the rapacious birds of *Maya*,|| punctually irrigate it with the water of their sincere *devotion*.

வானாகிப் பூதமா யகிலாண்டகோடியாய்
மலையாகி வளைகடலுமாய்
மதியாகி யிரவியாய் மற்றுள வெலாமாகி
வான் கருணை வெள்ளமாகி
நானாகி நின்றவனு நீயாகி நின்றிடவு
நானென்பதற்றிடாதே
நானெனக்குளறி நானுவிகாரியாய்
நானறிந்தறியாமையாய்ப்
போனலதிட்டவலி வெல்லவெளிதோபகற்
பொழுதுபுகுமுன்கண்மூடிப்
பொய்த்துயில்கொள்வான்றனை யெழுப்பவச
மோவினிப் போதிப்பதெந்தநெறியை
யானுமென்கொடுமை யநியாயமநியாய
மார்பாலெடுத்துமொழிவே
யண்டபகிரண்டமு மடங்கவொருநிறைவாகி
யானந்தமானபரமே. (௭௩)

73. O The Supreme *One* of Beatitude, the Grand Receptacle of both seen and unseen Universes!

Thou being the motorial Life Principle of the whole nature, every thing is due to Thee or *becomes* Thyself, *viz.* the five elements ether* &c, the whole of *andas*,† this ocean-girt earth with huge mountains, the planets of Sun and Moon and the rest; and the Muktas overfilled with Thy Boundless Grace lose themselves and their *self-consciousness* in Thee.

Though I am not unaware of this truth, yet I am sunk in ignorance to such an extent that to lift me up will seem as impracticable as to awaken one, who would wantonly pretend to sleep before sunset. It can, therefore, be asserted in my case that the fate of *Karma*‡ overrides my free-will. O God! extremely abominable is my condition! Little there is in me to teach or preach to others.

பொய்யினேன்புலையினேன் கொலையினேனின்னருள்
புலப்படவறிந்துநிலையாய்.
புன்மையேன்கல்லாத தன்மையேனன்மைபோற்
பொருளலாப்பொருளைநாடும்
வெய்யனேனவெகுளியேன் வெறியனேன்சிறியனேன்
வினையினேனென்றென்னைநீ
விட்டுவிடநினைவையேற் றட்டழிவதல்லாது
வேறுகதியேதுபுகலாய்
துய்யனேமெய்யனே யுயிரினுக்குயிரான
துணைவனேயிணையொன்றிலாத்
துரியனேதுரியமுங் காணுவதீதனே
சுருதிமுடிமீதிருந்த
வையனேயப்பனே யெனுமறிஞரறிவைவிட்
டகலாதகருணைவடிவே
யண்டபகிரண்டமு மடங்கவொருநிறைவாகி
யானந்தமானபரமே. (௭௪)

74. O The Supreme *One* of Beatitude, the Grand Receptacle of both seen and unseen Universes!

I understand that I am not yet made fit to receive Thy Blessing by reason of the evil qualities found predominant in me—namely—the *rajo* nature of killing, flesh-eating, wickedness, anger, lowness, and weak-mindedness preventing my being intent on Thy Arul, and the *tamo* nature of lying, vanity of wishes, madness, ignorance &c.

Still, however, O Lord, do Thou not forsake me; for I have no other Guide but Thee. Thou dost

* Turiya-murti. lit. Fourth Being or Lord; Lord over the Trinity of Brahma, Vishnu and *Rudra*.

† Wisdom or knowledge of God.

‡ Siva-anubhuti lit. perception of Siva; blessed anubhava or experience of Siva or Parabrahmam of Love.

§ Vide the 96 Tatvas under 48th verse.

|| Maya is maya mala or matter. *Vide* note to 7th verse. *c. f.* "Sankara himself will neither say that it is real nor that it is unreal. All that he *can* say is that it is there, and that it must be removed by vidya, *science*, or by Vedanta, the philosophy of the Upanishads" Professor Max Muller. "The Vedanta does not say that the world is a mere illusion. On the other hand it says that it is real nay, that it is eternal. But its reality and eternality are only *relative*, for it exists and can exist (a Siddhanti would say it co-exist so to distinguish it from eternal *unchangeable* Paramatma) only in and through Brahman, the *changeless* substance."—The *Awakened India*, September 1897.

* "Ether is mentioned as the first and last essence of all existence." *c. f.* The Great Yagnavalkya saying to his wife.—"In this immutable *One*, the dear *gargi*, is interwoven the Akasa, *the last essence of all existence*" *c. f.* also 49th verse.

† Anda=universe.

‡ c. f. "Fate is nothing but unspent Karmic result." Vide note to 2nd verse also.

really abound in mercifulness and as such dost ever dwell in the hearts of the sages who would praise Thee:—

'O Matchless *One*, the Life of life,
O Truth of Pureness, in and out
O *Turiya* felt, there no strife;
Our Lord, Our Goal, the Vedas shout.'

எத்தனைவிதங்கடான் கற்கினுங்கேட்கினுமென்
னிதயமுமொடுங்கவில்லை
யானெனுமகந்தைதா னெள்ளளவுமாறவில்லை
யாதினும்மபிமானமென்
சித்தமிசைகுடிகொண்ட தீமையோடிரக்கமென்
சென்மத்துளானதிகிலேன்
சீலமொடுதவவிரத மொருகனவிலாயினுந்
தெரிசனங்கண்டுமறியேன்
பொய்த்தமொழியல்லான் மருந்துக்கு மெய்ம்
மொழி புகன்றிடேன்பிறர்கேட்கவே
போதிப்பதல்லாது சும்மாவிருந்தருள்
பொருந்திடாப்பேதைநானே
யத்தனைகுணக்கேடர் கண்டதாக்கேட்டதா
வவனிமிசையுண்டோசொலா
யண்டபகிரண்டமு மடங்கவொருநிறைவாகி
யானந்தமானபரமே. (௭௫)

75. O The Supreme *One* of Beatitude, the Grand Receptacle of both seen and unseen Universes!

I have to think that, to no purpose, I have cultivated my *intellect* and laden it with many kinds of knowledge acquired by reading and by hearing; because my *heart* is still impure and *concerned*: I have not freed myself from the affections of 'me' and 'mine.' I am devoid of the noble instincts of *love*. *charity* and *sympathy* and have never even thought of *righteousness, virtue* and *penance*. Nor would I recommend myself to strict observance of *truth*.

And I simply sermonise to others without finding time to contemplate Thee to procure Thy Grace.

O God! I am the greatest fool that the world has ever seen or heard of.

எக்காலமுந்தனக் கென்னவொருசெயலிலா
வேழைநீயென்றிருந்திட்
டெனதாவியுடல்பொருளு மௌனியாய்வந்துகை
யேற்றுநமதென்றவன்றே
பொய்க்காலதேசமும் பொய்ப்பொருளில்வாஞ்சையும்
பொய்யுடலைமெய்யென்னலும்
பொய்யுறவுபற்றலும் பொய்யாகுநானென்னல்
பொய்யினும்பொய்யாகையான்
மைக்காலிருட்டனைய விருளில்லையிருவினைகள்
வந்தேறவழியுமில்லை
மனமில்லையம்மனத் தினமில்லைவேறுமொரு
வரவில்லைபோக்குமில்லை
யக்காலமிக்கால மென்பதில்லையெல்லா
மதீதமயமானதன்றோ
யண்டபகிரண்டமு மடங்கவொருநிறைவாகி
யானந்தமானபரமே. (௭௬)

76. O The Supreme *One* of Beatitude, the Grand Receptacle of both seen and unseen Universes! Thou art, indeed, the sole Beneficent Lord, whose deeds are marked by no personal motives of any kind whatsoever.

I dare say that from *that* day forward on *which* Thou camest as Mauni and didst claim and take up my *body, mind and soul*, all my non-satvic acquirements are gone; and the whole *Prapancha** are transitory and false to me: time, place and wealth are false. My body is false. My kith and kin are false. Nay, the sense of 'I' itself is false.

I would be no more in the dark of *Anava* ignorance and consequently be no more affixed to the wheel of rebirths; and I find my *Manas* and *Andakaranas*,† &c. to be totally extinct.

In fact, I have attained my eternity free from conditions of time.

c f. உனக் கென்று செய்கையொன்றுஞ் செய்தாயல்லை
யுயிர்த்தொகைக்கே நின் செயல்களுரித்த வாறே.

(Thou hast done no actions for Thyself and all Thy actions have been beneficial to souls only).

R. Shanmuga Mudaliar.

(*To be continued*).

* Prapancha—Universe. Vide notes to 10th verse.

† Andakaranas=internal senses. Vide 96 Tatvas under 48th verse.

THE

LIGHT OF TRUTH

OR

Siddhanta Deepika.

MADRAS, FEBRUARY 1898.

A HYMN FROM THIRUVACHAKAM ANALYSED.

The student of Thiruvachakam, while he familiarises himself with the sweetness and music and easy flow of the words by his daily recitation of the Hymns, will soon begin to notice in rather big and pretty type, just under the title of the hymn, certain phrases which for long seemed to us to have no sort of bearing on it. Teachers could either not be found to explain the meaning of these words, or if found rarely, they could not be induced to impart what they consider a holy secret. But with the study of the Siddhanta Philosophy, especially of that One Supreme book *Sivagnanabotham,* the mists slowly begin to get dispelled, and we fancy we begin to see a meaning and a connection. Following the lead of these words, which are called technically "திருவுள்ளக்கிடை," "The hidden meaning," the credit of adding which is assigned by tradition generally to Saint Umapathi Sivacharya, we have tried to analyse the hymns in several cases with some success. But we cannot claim to this, either absolute correctness or authority, and ours is merely an effort, and it is sincerely hoped that others who are better advanced and able to see the inner meaning will give the benefit of their knowledge to the public.

The திருவுள்ளக்கிடை prefixed to the Hymn on 'The House of God,' so beautifully translated by Mr. P. A., and published in these pages is 'அநுபோக இலக்கணம்,' the 'Lakshana of Highest experience,' 'Anubhuti,' and as it will be folly to assume any such knowledge or experience, on our part, we leave this alone; but our purpose in mentioning it is solely to draw particular attention to the fact, how appropriate is the title to this foremost of Manickavachaka's hymns. The purport of 'Pilgrims progress,' 'போற்றித்திருவகவல்' is given as 'சகத்தின் உற்பத்தி,' 'Starting of the world's creation,' which meaning is more brought out by Mr. P. A. in his English Title, 'Pilgrims Progress,' than in the more mysterious Tamil title. The Morning Hymn, 'திருப்பள்ளியெழுச்சி' deals with 'திரோதன சத்தி,' the vanishing night, the night which gave us rest and recouped our strength, and the call is to the awakening soul to use his renewed energies aright, in the path of salvation, and thus realize the high purpose for which we are allowed to be born in this earth, by the extreme Grace of the Supreme Siva, "இந்தப்பூமி, சிவனுய்யக் கொள்கின்றவாறென்று." We propose however to devote this paper more fully for an analysis of the Hymn entitled, திருப்பூவல்லி "The beautiful Lily flower. As in most of his other hymns, where the Saint throws his own words into the mouth of babes, young lads and lasses, who on play intent, proceed to gather flowers, roam about gardens to hear the (குயில்) *Kuyil* sing, and to send love messages through parrots and swans, to put up swings on trees, to pick limes for அம்மானை, and form themselves in groups for தும்பி, so in this, one calls to his playmates to cull flowers for laying them at the Feet of the Lord. And this, as an action commended to the *Kiryavan,* (கிரியாவான்) the planting of flowers, and rearing them and gathering and making garlands for the service of the Most High, is in itself the most innocent, and pious and holy occupation a devout soul can aspire for, fully engaging his physical and emotional and intellectual faculties. But as everything on this earth, can be used or absued, so, do we not know, how 'this thing of beauty and joy for ever,' is prostituted to serve man's grosser passions and immoral purposes. Several millions worth of the choicest flowers are sold in the market of London alone; what for? not all for laying at the feet of God, but on the bosom of Man. Man is the divinity of the present age, and not God. He is indeed the Divinity proclaimed alike by the philosopher and the poet, and the layman, and there are no warring sects and creeds among such fraternity. A noble brotherhood indeed! To ignore, and dethrone God, and elevate Man to this Highest Pedestal, is the noble aspiration of the Present generation. With them, the notion of God is a mere myth, a figment of the Degenerate Man, or an hoax and lie invented by sharpers for their own benefit. And the sooner, Man releases himself from this bond, the sooner will he release himself from all sorrow and misery and death! We would wish them God speed, in their work, but as they have no God, we will leave

them to achieve their hearts' desire, as best as they can. But their ways are clearly not ours; though our object be the same, a thoroughly loving, and eternally happy and united and perfected brotherhood, in this life and in the life to come. Returning from this digression, we proceed to lay here the purport of this piece which is given as 'Maya Vijia Ninguthal,' 'மாயாவிசய நீங்குதல்,' 'Release from the conquest of Maya.' Why of all flowers, the lily should here be taken as a symbol, when there are more beautiful and more fragrant flowers, should occupy our attention first. In the lily and the lotus (they are of the same species), the Buddhist found his highest symbol, 'Om Mami Padma Hum,' as typical of this world's expansion, and dissolution, 'quest and conquest.'* But this is an older Hindu symbol also. And Saint Manickavachaka has chosen the words denoting the humbler species, instead of Padma with a set purpose. The word பூவல்லி can be split up into பூ + அல் + இ, which mean respectively otherwise as (பூமி = world) + (இருள் = darkness) + (the negative of these), and the whole phrase gives as such, the esoteric meaning 'Release from the dark world of Maya.' The chorus in each verse 'பூவல்லிக்கொய்யாமோ,' 'Pluck away the dark world' brings out the sense more particularly also. And as we have elsewhere pointed out, that this darkness can only vanish, when the Light dawns on the horizon, the hymn begins with "இணையார் திருவடி என்தலைமேல் வைத்தலும் துணையான சுற்றங்கள் அத்தனையும் துறந்தொழிந்தோம்." "by the placing of the gracious Lotus Feet on my head, my bonds are released." The nature of this bond, Pasa Maya is more fully defined in that, it consists in the idea of 'Me and mine,' the idea of self and selfishness, the root of all evil. The next verse states a further inducement for the worship of the Most Supreme, by means of a comparison. God lives in the honeycomb buried in the heart of the Marutha tree, referring to the shrine of திருவிடைமருதூர் (Thiruvidaimaruthur), and the suggestion is that instead of our vain quest after the little honey contained in each flower, பூ† (world) sensual and transitory enjoyments without ever quenching our thirst, if we go to the honeycomb itself, we will drink of the Divine Joy to our hearts' content. To the questions, is not man himself great, why should he give up himself and others who are nearest and dearest to his heart, his own mother, his own father &c., the next verse answers by saying, that we are nothing but the dust of the earth in His Presence, 'much inferior to the much despised dog,' and as such though, we deserve to be spurned, the Lord who, in His Love and Grace to us, is much superior to our own mother, who has her own favourites among her children, is extremely solicitious and ever intent * on our salvation. And unlike our own fond mother who is so weak that she cannot minister to our smallest ills, our Lord is able to heal us from our hardest ill of birth and death. The next verse gives instances of Daksha the first son born, and Sun and other gods, who asserting their Egoism in opposition to the Will of the Supreme were immediately and sharply overtaken by misery and sorrow and disgrace. The next verse says, 'search and you will find Him in yourself. Cry for him, with all your heart and soul, and as the mother who answers the cry of her babe, He will run to your help.' The next verse contains instances, where to such cry for help, he rendered immediate help? 'This *One*, who manifested himself as the *Three* has given you a body and other organs (out of Maya) only as a means of your salvation. So use this for their best. With your head, bow down to Him. With your mouth praise his Victorious Foot. Join the society of His Bhaktas, learning by example and by precept,' is the import of the 7th verse. 'Love Him and His devotees and your Karma will sure be destroyed' says the next verse. 9th and 10th verses are devoted to show the way by which God manifests His Grace, and the Hymn closes with one or two instances of His Manifestation, and Grace which are so difficult for man, and yet easy enough for Him, namely, His swallowing the fearful poison, and His burning the *Thripura*.

* See a beautiful paper entitled 'quest and conquest,' in the January number of 'Universal Brotherhood' the organ of the American T. S. bringing out the meaning of the symbol பூவல்லி.

† Compare also the verse 3 in திருக்கோத்தும்பி.

"தினைத்தனை யுள்ளதோர் பூவினிற் றேனுண்ணாதே
நினைத்தொறும் காண்டொறும் பேசுந்தொறும் மெப்போது
மனைத்தெலும் புண்ணெக வானந்தத் தேனசொரியும் [ம்
குனிப்புடையான்."

* Thayumanavar:

"இமையளவுமுபகாரமல்லால் வேறொன்
றியக்காநிர்க்குணக்கடலா யிருந்தவொன்றே."

Young:

Though man sits still and takes his ease,
God is at work on man,
No means, no moment unemployed,
To bless him if he can.

A FEW QUERIES.

In the January number of the *Prabuddha Bharata,* our brother commences a learned discourse, entitled 'Is the world real or false.' Perhaps it will be unfair to our brother to notice, before he has come to the end of his tether and has furnished us his 'considerable explanation' and removed the 'natural misunderstanding' of outsiders. But as it often happens in tendering such 'explanations' and refutations, it is only a phantom and not real argument that is set up, for purposes of easy domolition, we will propound our own doubts, so that our brother may clear them at his will and pleasure. We confess we followed his 'unassailable' logic from the beginning till he concluded in page 77, left hand column, with the following sentence.

"The existence of an unchangeable, permanent, and intelligent Atman (do we understand by it, Pasu ?) which is conscious of all series of feelings, possibility of feeling and states mind, and at the same time as Mill is forced to admit, *different* (the italics are our brother's) from them *i. e.* not identical (below they are called opposed), is an indubitable fact."

We agree with Sankara, Mill and our brother that the Ego in man is neither his mind nor body (matter) but different from these, which our brother calls below by one word Kshetra. But our brother proceeds after arriving correctly at an individual Ego, to postulate at once that this Ego is the one 'present in all individuals,' pervading the whole universe, is eternal, infinite and changeless. Is this not a big jump for our brother ? Is this a proved fact or a 'mere theory,' the indentification of the individual with the Universal Ego ? We will ask also for a clear definition of what he means by eternal, changeless and infinite. From its being eternal, changeless and infinite, he argues that nothing else could exist outside this Atman nor in it. This argument requires no doubt 'considerable explanation' and we will wait for it. In the next para, we get the real definition of the 'world,' though we do not see it so easily. 'The world is nothing but a combination of *three things* (the italics are ours)—matter and mind both of which form the Kshetra and the Self, *i. e.* the knower which is called the Kshetrajña.' The conclusion in the next para is, "*the world* being a result of this *adhyasa* is only *apparently real.*' Our question, is, taking *this world* to be *really unreal,* which of *the three things* of which this is a combination of, is unreal or whether all of them are unreal, or whether any of them or all of them are real ? If these *three things* are real in themselves, we fail to perceive the 'unassailable' logic which will reduce the '*combination*' of these three things to an apparently real thing. Two things may be *related* in any number of modes, but their *combination* either mechanical or chemical or otherwise is quite different from their *relation.* Their relation may be, of six different kinds, according to Mr. Mill, namely, 'Existence, Order in Place, Coinhering Attributes, Order in Time, Causation, quantity or Equality and Inequality' and all these relations, Sankara seems to ignore, except the relation of a rope to a pot (Has it no name ?) and *Samavaya* relation, as cause and effect. And thus easily lands himself in a relation, of mutual adhyasa, thus fully illustrating the remark, we gave expression to at the very beginning. There may be other possible relations, not thought of by Mill or Sankara and when the nature of such a relation is neither thought of, much less, disposed of, it won't be fair to parade one's position as unassailable.' Now again, which of this pair of opposites, mistook the one for the other ? Did Kshetrajña mistake the Kshetra as itself or Kshetra mistake the other for itself, or some combination of these two or something else did make the mistake ? If any of these did make the mistake, why did it do so ? Or Is the mistaking itself a mistake, unreal ? If the Kshetrajña easily mistakes the other for itself, what becomes of its definition of eternal, changeless and infinite ? Or is the delusion to which the Self is subject itself eternal, changeless and infinite ? And this deluded Self, is this what we should call intelligence ?

"அறியாமை மேலிட்டு அறிவின்றி நிற்கும்
குறியேற்கு அறிவென்றகோலம்—வறிதேயாம்."

—*Thayumanavar.*

We will ask our brother to give reference as he proposes to quote Srutis, for the similes of the rope and the snake, and the shell and silver, juggler's trick and one's dream and a mirage, as they occur in the Ten Upanishads, commented on by Sankara.

This is what we wrote when we saw the first article and in the meanwhile, the promised explanation has come out in the February number; and instead of this explanation, tending to clear the mists, it has simply added to the confusion of ideas and words. We gave the definition or analysis of the *world,* above as appearing in the first article. In this we find, the following addition or explanation whatever it might be, to the foregoing definition, "But for this mutual super-

imposition, which is due to Avidya, there will be no such thing as the *world*." To the *world* combined of mind, matter and Self, we have to add as such a fourth term, Avidya. We asked above, of the three things combined as above, which imposed on which? Is the answer to this, Avidya? Are we to take it that *Avidya* imposed on mind, matter and Self or Kshetrajña? or each individual, to make each mistake the other for itself? If so, there is advantage on one side at least? If mind could know Self and mistake Self for itself, it will be a desirable thing indeed? And if this Self, Kshetrajña could be so imposed by Avidya, are we to count this Self as worth anything? But in another sentence, we meet with another riddle. We are told there that *man* does not distinguish these two entities (Ego-Self and non-Ego, mind and matter) by Avidya. We got at the definition and postulates of mind, matter Self or Kshetrajña and Avidya, but who is this *man* in the middle? This is a fifth term and knowledge consists in distinguishing Ego from non-Ego and folly in ignoring such distinctions? Is it so or not? Below, we find, Self is *free* in its own nature. And yet on this Free Self, an imposition is played by Avidya and this is a mere figure of speech; and this figure of speech gives rise, by its being confounded with non-self (who confounded it so we ask) to an individual soul (Is he the same as *man* referred to above who was required to distinguish, with or without knowing each?) 'and is variously called Jiva, Chetana Prapancha, Kshetrajña (on account of its contact with Kshetra)—whose contact Self's or Khetragna's?) Then an interior Self (Interior to what?) is spoken of as a witness. Witness of what? His own being imposed or the figure of speech he himself coined? Or who was it that coined the figure of speech? This sentence: "Though the Self does not change, it appears to do so, and is mistaken to be actor, perceiver, enjoyer, that is, in one word Jiva." The Self appears! To whom? The Self is mistaken! By whom. Mistaken by the Jiva? But Jiva itself is the result of this mistake or imposition on Self. Then there is double deceit and double imposition! And after all what is the harm to any body, by the Self choosing (or is it forced to appear so by all powerfull the Avidya) to appear as Jiva or being imposed or being coined into a figure of speech? Who feels any harm or pain or sorrow, when all this is merely appearance and figure of speech? If any body feels (or does any body feel at all) such, pain and sorrow, who or which is it of the following real or false things matter, mind (Kshetra), Kshetrajña (Self+Kshetra), world, (matter+mind +and Self+something) or Avidya or man or individual soul (all the foregoing combined) and which of the component parts of the compound things?

We are afraid, that as our brother so learnedly speaks of this '*natural beginning* and endless superimposition' which is ever going on in the manufacture of individual souls, our doubts and queries are also likely to be endless.

But we are glad our brother is good enough to console us with the thought, that '*we are utterly in the dark*' as to the reasons for 'such surprisingly bold (are these the words to describe them?) statements,' by our brother's teachers and that it is therefore useless 'to quarrel or find fault with them.' But all this time, we were under the impression (super-imposed by Avidya, itself false and therefore true or is it false?) that we were getting arguments and proofs, advanced, after refuting a number of other theorists, and Mr. Mill to boot, for upholding the theory (or is it fact) of our brother and we confess we are sadly disappointed to be referred to the *authority* of some persons, about whose reasons 'we are utterly in the dark'? And for this, we require nerve and strength? Would it not be the wiser course to leave these things untouched, to confess our ignorance of the subject itself and not to meddle with it and get our fingers scalded? Our question asking for references to the most favoured similes used by our brother in *proof* of his *surprisingly bold and unassailable philosophy* or Gnana, in the Ten Upanishads, remains unanswered, though we are treated to extracts from Tejobindhu Upanishad and other lesser authorities, which as some suppose were composed by some one just about the time of Sankara himself, and the influence of Bhuddhism is only fully marked in them too.

R. S. M.

EVIDENCES OF NATURAL RELIGION.

II.

God an Intelligent Being.

(*Continued from page* 188).

Indeed, when I see the whole earth carpeted with green turf, enamelled with odoriferous flowers, and, as it were, transformed into an immense orchard, abounding with all sorts of trees, bearing a thousand species of fruits, succeeding one another according to the seasons, when I see the care, and so to speak, the gentleness with which God watches over the least plant, the humblest flower, the very blade of grass that we trample beneath our feet, I am forced to cry out: O man! open your eyes, the eyes of your soul, and recognize in the heavenly gardener an Intelligent Being of Infinite Wisdom and Intelligence. Who but an Intelligent Creator could have covered this vast country with such splendid vegetation? Who but an intelligent Mind could have created such a wonder of the vegetable kingdom, as the cocoanut palm, of which nothing is wasted, nothing is thrown away? Its trunk, its leaves, its fruits, its very roots, are not all made to minister to the various wants of human life.? Look, for instance at the Jack-tree! How noble its trunk, how majestic its stem, how elegant its dense green foliage. But why do its ponderous yellow fruits hang on the stem and main branches of the tree, and not on the lesser ones? Why is the bulky fruit attached to the trunk by woody stems, and not, as the case is with mangoes and other fruits, by a slender, peduncle? The All-Wise Heavenly Gardener provides, by so doing, for the security, for the growth and perfect maturity of the fruit. When the gusts of the stormy winds that blow in May and June shake every tree of this country to its root, well the heavenly Gardener knew that slender stems would have given way under the burden of such a weighty fruit. He, therefore, provided the jack-fruit with stems of such strength as to be able to hold their ground against the blowing gales. Do you want to know, who God is? Question the jack-fruit and it will answer you: God is a Being of Infinite Intelligence.

The Third Wonder in Nature.

The third instance of orderly nature I wish to bring before my reader, is man. But it is not my intention to describe him in every part of his body and soul. That, owing to the many wonders I see in man, would be an impossible task. I shall limit myself to say a few words about sight, the most noble and useful of all our senses. The eyes, as sentinels occupy the most elevated place of the human body. They are surrounded with thin coverings, transparent in front, that we may see through them, and sufficiently strong in their texture to keep the eyes in the right position. The eye-balls move freely in their sockets, to avoid easily what might be hurtful to them, and at the same time, to cast their glances whithersoever they choose. The eyelids which cover the eyes are soft and polished under the surface, so as not to incommode the action of the eyes. Whether the fear of accident obliges us to close the eyelids, or that we simply desire to open them, the eyelids are made so as to be always ready, and one or other of its movements is instantaneous. The lashes are a kind of palisade, defending the eyes from whatever might hurt them when they are open; and, by closely covering them, enable them to repose tranquilly when sweet sleep lulls them to rest, and hinders their use to us. Our eyes have, moreover, the advantage of being concealed under, and defended by prominences; for on one side, to arrest the sweat which flows from the head and forehead they have the eyebrows, and on the other, to guard them from below, the cheeks.

Who can tell the wonders of which the eye is the instrument? Millions of objects, mountains, rivers, forests, houses, whole cities, kingdoms of many miles in extent, are painted at the same time, and without any confusion, on a little mirror, not a line in diameter, that is, not the 12th part of an inch. A thing more astonishing still is, that all these objects are painted in an inverted manner on our eye, and yet we see them in their natural position!

We can examine thus the structure of all our senses, and we shall discover in each the profound wisdom of its Inventor. If we enter next into the interior of the human body, the very great number of its parts, their surprising variety, their delicate formation, their marvellous harmony, the infinite skilfulness of their arrangement, will cast us into such raptures of astonishment that we shall only recover ourselves to lament that we cannot sufficiently admire so many wonders.

At the sight of so many wonders we must exclaim, with a celebrated physician of antiquity, Galen: "O Thou who hast formed us! I believe that in describing the human body I sing a hymn to thy glory. I honour Thee more by disclosing the beauty of thy works than by filling temples with the perfumes of the sweetest incense. True piety consists in knowing myself; then in teaching others, how great are thy goodness, thy wisdom, and thy power. Thy goodness appears in the equal distribution of thy presents, giving to every man the organs that are necessary for him; thy wisdom is seen in the excellence of thy gifts; thy power is made manifest in the execution of thy designs." (Galenus De uso part. 1. 3 ex. Gaume. Catechism of Pers. as above).

Mind nad Matter.

Here I shall ask again: How did all these orderly arrangements of created things, all these combinations of things for the fulfilment of one common purpose come to be? A mind

of infinite intelligence is clearly discernible in the workings of nature; Where shall we find that intelligent mind? Can it possibly be inherent in the elements of matter? Can we possibly explain this complex order of nature, by supposing that the inherent forces of matter will suffice for the purpose? In order to prove beyond the possibility of doubt that the intelligent mind which is clearly discernible in the workings of nature, is outside matter, I shall argue from two points of view, namely from authority and from reason. Most scientists are of a mind in attributing the order which is visible in the whole and in every part of the universe, to a cause external to the things themselves, namely to an intelligent and designing Mind, wholly separated from Matter. In testimony of this, to the names of Cicero, Plato, Anaxagoras, Aristotle, I might couple those of Kepler, Newton, Galileo Galilei, Pasteur, and of a host of other scientists, who, in the universality of order that prevails in the universe, saw most clearly the designing mind of an infinite and intelligent Being, who, existing outside matter, is the cause of all the phenomena of the Universe. I shall content myself with quoting a few words from St. George Mibart's *Lessons from Nature*, page 358. The cause of the phenomenal universe must be orderly and intelligent, as the first and the absolute cause of an orderly series of phenomena which reveals to us an objective intelligence in the bee and the ant, which is not that of the animals themselves, and which harmonizes with and is recognised by our own intellects." And Rev. H. S. Bowden. *Natural Religion*: "There is not only movement in the world; everywhere, movement as the character of design: all that moves is ordained to a definite end. This adaptation to an end is especially apparent in organised bodies, from the smallest blade of grass to the framework of the human body. The structure of each organic body, with the laws and forces proper to its nature, is such as it would have been if it were undoubtedly designed by an All-controlling Intelligence for a pre-conceived end. And every such combination of forces and material, called an organism, bearing in its effects the stamp of design, is a special selection among innumerable possible combinations which would not have fulfilled this end. This internal evidence of design, undeniably manifest in all living beings, testifies to a power which both provides for, and absolutely governs the natural forces of motion." Again, Lyell says: "In whatever direction we pursue our researches, we discover everywhere the clear proofs of a creative Intelligence, and of His foresight, wisdom, and power. As geologists, we learn that it is not only the present condition of the globe that is suited to the accommodation of myriads of living creatures, but that many former states also were adapted to the organisation and habits of former races of beings. The disposition of the seas, continents, and islands, and the climates have varied, the species likewise have been changed, and yet they have all been so modelled on types analogous to those of existing plants and animals as to indicate throughout a perfect harmony of design and unity of purpose." (*Principles of Geology*. Vol. II, 613.) Now from authority let us proceed to argument.

The inherent forces of matter cannot be appealed to as the cause of the complex order prevailing in nature, because this same order, which is worked out by the combining elements of matter, pre-supposes order in the choice, combination and different arrangement of the working elements. Thus for instance the elements out of which water is produced are oxygen and hydrogen. These two elements when combined together produce water. But who is to put them together? Who is to weigh and distribute each of them according to that definite proportion without which no water is resultant? Who has imposed upon oxygen and hydrogen that peculiar law of affinity whereby, when in proportion of 16 to 2, they fly irresistibly into each other's arms? Again, the different parts of a building when set up together, work out an orderly effect that is a home for man. But to this orderly effect another order is presupposed, namely the working out of the different parts of the building after such a plan as to be adapted to and to fit the place for which they are intended. A mind, therefore, or intelligent agent, external to the elements of the building, is necessarily required, whose business is first to get ready for future use the building materials such as stones, beams, rafters and the like, and then to preside over their being orderly distributed and set up, since thereupon the fact is wholly dependent whether you are going to have a house or a mere heap of building materials. This is a homely instance: but the argument which underlines it holds good for every created thing, no matter what order it may belong to. Thus, to bring an instance from the animal kingdom, we have heard St. George Mivart say that "an objective intelligence is revealed to us in the bee and the ant, which is not that of animals themselves. The like must be said of the wonderful instinct of many a bird, of the dog, horse, elephant and monkey. The bee works out its admirable hexagonal cells after a design, but not of its own invention; the tailor-bird constructs its nest after a wonderfully skilful plan: but the poor creature is not conscious how clever an artificer it is: it cannot change nor even vary a little its old-fashioned plan. It is its business to build its nest after the plan, the creator gave to its ancestors, thousands of years ago, as it is the business of the nightingale to sing the old song, of the dog to bark at the stranger approaching his master's house, of the horse to break up the earth with his hoof, and to prance boldly when smelling the battle afar off, he goes forward to meet the armed men" (Tob. 39. 21) Animals have instinct, not intelligence. They work for an end, but they are not conscious of the end they work for. As the arrow when

shot off from the bow flies rapidly through the air to the mark the bowman aimed at; so all irrational creatures, directed through their mortal course by God's all-wise and omnipotent hand, inevitably, necessarily and compulsorily attain each and all of them the end for which they were created. All created things below the human species reveal in their acts and faculties an objective intelligence which is not theirs, but exists outside them, the mind, the intelligence of Almighty God. Hence we may safely infer that the inherent force of matter in the mineral, vegetable and animal worlds cannot by themselves explain the complex order that is apparent in the Universe: and in consequence we must have recourse to a cause, to an Agent or Designing Mind external to the combinations of the elements themselves and this intelligence and designing Mind is what we call God.

Finally, the inherent forces of matter cannot be appealed to as the cause of the complex order prevailing in nature, because matter in itself is inert, without force, without energy, without any motion whatsoever. Matter in itself has no inherent forces; it is indifferent to rest or motion; it remains quiescent until set in motion by some external impetus. This external impetus is what we call force or energy, which sets matter in motion and adheres to it, and makes it move onward, until some opposing force arrests its course. But whence comes this force, this energy? Whence comes this movement, whence all development and life, if they are not natural to matter? Whence comes all this, but from God the First Mover, the First Cause, the First Fountain of all active energy existing in the universe?

Thus from the mere inspection of nature we arrive at the certain conclusion that God is an intelligent Being. This is moreover evinced by the following arguments:

God according to the belief and traditions of all peoples is the most perfect Being. But how could he be so, if He were not Intelligent? Intelligence is a perfection, nay the most exalted perfection of spiritual Beings. If therefore God is not intelligent he is not the most perfect Being, but He is, in this respect at least, inferior to man who is endowed with intelligence.

God is the Designer, the Creator, the Architect of the world. But who can imagine an Architect without intelligence? To plan, to devise, to order, to create the world without intelligence is no less absurd than to see without eyes, to digest without stomach, to live without life.

Moreover God, in the opinion of all men, is the source of everything. But how could he give intelligence to men and spirits, unless He himself possesses intelligence? A fountain can supply a stream with water because it has water, but if the fountain dries up, the streamlet will soon dry too. I can give a friend a sum of money if I myself have money, but I can give nothing if I have nothing myself. Therefore if God is not an intelligent Being, he is not the creator, and the giver of every created intelligence, as men hold him to be. Furthermore, intelligence, is the characteristic of every spiritual being. A spiritual being without intelligence is a contradiction in terms, because as matter as such is devoid of any sensuous intellectual action, so on the contrary, intelligence is necessarily connected with the essence or nature of all spiritual beings. But who will be so rash as to say that God is not a spiritual being? He, the Creator, the Father of all souls and spirits! He, the Mind, that rules the Universe! He the highest Being, the source of every created being, who, by His nature, is infinitely raised above every created being! Therefore to God, the greatest, the Highest among spirits is to be attributed an infinite intelligence.

The Harmonies of the World.

Now to this intelligent Being, to Almighty God, are due all created things, and all the relations, laws and mysterious harmonies by which they are related to one another in the visible as well as in the invisible world. For, all things are related to one another, all things are joined together in an alliance of love and mutual support. Take away an insect, a blade of grass, an atom, and you break the chain of being, you overthrow the general equilibrium, you disturb the universal harmony. For, this insect, this blade of grass, this atom, like the ideas of which they are the expression, are connected with other ideas or other atoms, and through these with whatever is most considerable or important in the whole creation. If one were to say that they were related with nothing, what, then, would be the meaning of their existence?

Thus, these little productions of nature, that short-sighted men judge useless, are not particles of dust on the wheels of the mighty machine of the world; they are the smaller wheel-work, fitted into the greater. There is nothing isolated. Every being has its peculiar action, whose sphere is determined by the rank which it holds in the universe. A mite has not very much power, but it joins with other creatures, whose action reaches to the greatest distance. Thus, the limits are extended more and more, and this marvellous progress rises, by degrees from the sphere of the mite to that of the Angel.

All parts of the universe act in concert with one another. Animals depend on vegetables, vegetables on minerals, minerals on the earth, the earth on the sun, and so on; the balance of the universe is held in the hand of the Ancient of Days.

Species and individuals have a relation to the greatness and solidity of the earth. The greatness and solidity of the earth have a relation to the place which it occupies in the universe. The physical corresponds with the moral

order. Both have for their end the happiness of intelligent beings. From these relations, which exist between parts of creation, and in virtue of which all parts tend to one common end, results the harmony of the universe.

All creatures rely and call on one another. Between the highest and the lowest, the Angel and the mite, the number of intermediate creatures is almost infinite. The sum of all these degrees forms the universal chain, the magnificent chain, which binds all beings, embraces all worlds, all spheres. There is only one Being outside this chain: He who made it. [Gaume. Catechism. Vol. I. pag. 209].

The world is a book. As the receptacle of an author's thoughts, every book is made to be read. The world, which is God's book, is the expression of his thoughts. God has only expressed his thoughts in order to make Himself known, consequently loved and served; for the manifestation of his thoughts reveals an infinite power, an infinite wisdom, an infinite love. The visible world, then, is only the transparent envelope of the invisible. Every creature is like a letter, or a word, in God's great book.

The heavens proclaim his existence and his infinite power; the earth his goodness, the sea his terrible wrath, the smallest creature his loving tenderness. The bees preach obedience and charity to us; the sheep meekness; and detachment; the birds purity; the seasons death; the insects that die in order to be born again, new creatures full of elegance and beauty, our resurrection. There is not a virtue, not a truth, not a duty, but has its chapter in the great book of the universe, and this book is intelligible to all. Happy is he who knows how to read in the great book of the Universe!—[Gaume. Catch. Vol. I.]

G. Bartoli, S. J., D. D.

THE AGE OF SAMBANDHA AND THIRUMANGAI.

—Their metres Compared—

(நேரிசைவிருத்தம் *Continued from page* 140).

In Appar we have on the whole 58 பதிகம் in this நேரிசை or நிகண்டு metre in the 1st திருமுறை, from கோயிற்றிருநேரிசை to குறைந்ததிருநேரிசை, consisting altogether of 551 full stanzas and one half stanza as they have survived to us. These 58 பதிகம் possess 58 instances of the peculiarity above referred to, out of which 11 instances are doubtful as the letter ஐ in them may be either short or long, and 36 பதிகம் out of the 58 are free from any peculiarity. The other two திருமுறை of course do not contain the metre.

In திருமங்கை we have 50* stanzas in this metre *viz.* 20 stanzas of the திருக்குறுந்தாண்டகம் and three பாசுரம் of 10 verses each being 4-ம்பத்து, 5-வது, தாம்புடை; 4-ம்பத்து 6-வது, தாவளந்து; 5-ம்பத்து, 9-வது, கையிலங்கு; These 50 stanzas contain 9 instances of the peculiarity, of which 4 are doubtful for the reason above pointed out.

In சுந்தரர், we have only one பதிகம் in it *viz.*, திருவாரூர்-பண்-இந்தளம் which however is free from any peculiarity.

As already stated, திருவாய்மொழி of சடகோபர் has also this metre *viz.*, 20 verses being 3-ம்பத்து, 4-வது, புகழும் and 10-மபத்து, உ-வது, கெடுமிடர். Note his following stanza in this metre without peculiarity.

கருவிளம் or கூவிளம்	புளிமா or தேமா	தேமா
1. புகழுநல்	லொருவ	னென்கோ
பொருவில்சீர்ப்†	பூமி	யென்கோ
2. திகழுந்தண்†	பரவை	யென்கோ
தீயென்கோ†	வாயு	வென்கோ
3. நிகழுமா	காச	மென்கோ
நீள்சுட	ரிரண்டு	மென்கோ
4. இகழ்விலிவ்	வனைத்து	மென்கோ
கண்ணனைக்	கூவு	மாறே

(III. 4. 1)

Mark his following lines in this metre with the peculiarity Italicised.

1. பெருமோ	ராயி	ரத்து	
ளொன்றுநீர்	**பேசுமினே**		(X. 2. 3)
2. மடைத்தலை	வாளை	பாயும்	
வயலணி	**யவந்தபுரம்**		(X. 7. 3)
3. சண்ணனை	மாயன்	றன்னைக்	
கடல்கடைந்	தமுதங்	கொண்ட	
அண்ணலை	**யச்சுதனை**		
யனந்தனை	யனந்தன்	றன்னை	

(III. 4. 9)

There is only one other Alwar who has this metre *viz.*, தொண்டரடிப்பொடி. He has 45 stanzas with 4 instances of the peculiarity.

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* By an oversight this is stated as 40 at page 139.

† மாக்கரம் is equivalent to விளம் in Tamil Vrittahs (but not in Chanda Vrittahs). See my Viruttappavial page 52 and compare இந்திரகணம் in Telugu and விஷ்ணுகணம் in Canarese.

The following stanza of his has no peculiarity.

காவலிற் புலனை வைத்துக்
　கலிதன்னைக்* கடக்கப் பாய்ந்து
நாவலிட் டுழிதர் கின்றோம்
　நமன்றமர் தலைசண் மீதே
மூவுல குண்டு மிழ்ந்த
　முதல்வநின் னாமங் கற்ற
ஆவலிப் புடைமை கண்டாய்
　அரங்கமா நகரு ளானே

Mark his following lines with the peculiarity Italicised.

a. அற்றமே லொன்றறியீர்
　அவனலால் தெய்வ மில்லை

b. செருவிலே யரக்கர் கோனைச்
செற்றநஞ் சேவகனார்

c. தூயதா மரைக்கண்களும்
துவரிதழ்ப் பவள வாயும்

d. துளவத்தொண்† டாய தொல்சீர்
தொண்டர டிப்பொடிசொல்

In Sambandha, however, this metre does not occur at all, in any of his திருமுறை. This is rather surprising as his contemporary Appar has used it very largely as above pointed out, and in this very metre in the following stanza, alludes to the miraculous acquisition of gold coins at திருவாவடுதுறை by Sambandha who very probably became aware of the stanza as he is related to have met Appar since at பூந்திருத்தி on his triumphant return from Madura.

திருவாவடுதுறை. திருநேரிசை.

மாயிரு ஞால மெல்லா
　மலரடி வணங்கும் போலும்
பாயிருங் கங்கை யாளைப்
　படர்சடை வைப்பர் போலுங்
காயிரும் பொழில்கள் சூழ்ந்த
　கழுமல வூரர்க் கம்பொ
னாயிரங் கொடுப்பர் போலு
　மாவடு துறைய னாரே

And the only possible explanation of the entire absence of this metre in Sambanda, is to indulge in a conjecture that it was among those பதிகம் that perished by the white ant before the rescue of The'varam from the destruction it was undergoing at the Temple at Chidambaram, unless we, on the other hand, believe that his choice did not fall upon it as being too common a metre for his ornamental composition, for we find that some of his metres are of the choicest kind running with greater self-imposed precision than what the law seems to require and that his very first inspired பதிகம் with which he commenced his wonderful and mysterious career in life has stood, during these long centuries, unrivalled, so far as we have been able to search the widefield of ancient and modern literature accessible to us, which even tempts us to think that the metre might be due to his inventive genius, and that no writer therefore either ancient or modern might have thought fit to imitate it, the only metre that approaches it being the Sanskrit Champakamala or Utpalamala (used also largely in Telugu) with the 1st 4 or 3 letters respectively cut off and the last foot a little altered. But whatever might be the reason for the entire absence of this metre in Sambandha, we might assume that if we found it in him, it would abound in instances of the peculiarity which characterises this metre in Appar, Thirumangai, Nammalwar and Thondaradippodi and we would then have a much wider scope and more materials to argue out the origin and cause of this peculiarity. In this connection, more than in any other respect, we regret like King Kulasekara that we have not had the happiness to enjoy the rich legacy of all the verses of our Lord Sambandha, enormously numerous as they were, while we are not consoled like the king with the assurance that the exceedingly small fragment of his production that has survived to us would suffice for modern times, inasmuch as it does not afford us as much materials as we would wish to have to enable us to comprehend the full scope of this ancient peculiarity and explain it beyond a doubt though it is sufficient as the king supposed, to give us an idea of the extraordinary nature of our Lord.

It would be out of place here to enter upon a discussion as to the probable cause and origin of this peculiarity and I would therefore simply content myself with suggesting two ways of explanation *viz.* (1) Lengthen out the penultimate short vowel and thus render divisible the விளங்காய் which is otherwise indivisible; as, in the above instances 'பேசுமீனே' 'அச்சுதனை' changing the penultimate short into long, we have 'பேசு, மீனே' 'அச்சு, தானை' and so on thereby getting two மாச்சீர் as the rule requires from an indivisible விளங்காய் or (2) Suppose the metre was anciently regarded as a கலிவிருத்தம் tetrameter, with the 2nd and 3rd feet being regarded as one foot and so with the 5th and 6th feet and the ancients used for these 2nd and 3rd as also for the 5th and 6th feet any விளங்காய்

* See foot note page 212.

† See footnote page 212.

whether it is divisible or indivisible into two feet of மாச்சீர், and gradually in the course of centuries this விளங்காய் becoming narrowed, for the sake of harmony probably, into the divisible விளங்காய் only, so as to exclude the indivisible விளங்காய், the metre came at last to be regarded by us as அறுசீர் (Hexameter) and the விளங்காய் foot came to be regarded as two feet of மாச்சீர் each. In fact this metre in திருமங்கை is marked as கலிவிருத்தம் in IV.5 by the editors, but the next succeeding பாசுரம் IV.6 as also V.9 is marked by them as அறுசீர், though they belong to this metre. No reliance therefore can be placed upon them, but I draw attention to it to show how they were led, by mere conjecture, in consequence of the occurence of the peculiarity in question, to regard the metre as கலிவிருத்தம்.

This is a typical and well-defined metrical peculiarity of the ancient poets and wherever we meet with it we may conclude that the author belonged to an ancient period and lived long before Ramayana, Skanda, Bharata, Thiruvilayádal and other Puranams, Nikandu Naidatham &c., which are all free from this peculiarity though this metre is used abundantly in these poems. This peculiarity therefore, among others that we shall next point out, will serve as a distinguishing characteristic of ancient poems and can be depended upon as a safe guide, more than any other tests which sometimes prove illusory, to determine the relative antiquity of works of doubtful periods.

It will be observed that we have been rather long upon this single peculiarity, typical as it is, which after all is but one of the many distinguishing poetic features of the ancients that we propose to point out here as being common to the two poets under consideration. If the question arose in Telugu or Canarese our task would be much easier because in those languages as we have already observed, the Vrittahs both the Sanskrit and the indigenous section are named and described in a manner which the Tamil grammarians might well envy. But in Tamil the task is rendered doubly difficult as even the modern Vrittahs are not metrically konwn; so that when we have to consider a particular Vrittah, we have to employ the cumbersome procedure of quoting a few stanzas of the metre in order to tell the reader what particular metre we are going to consider. After performing this dumb man's task of communicating a particular metre, the next difficulty with regard to it which has neither a name nor a local habitation, is to describe it clearly by scansion, description &c., and then tracing it out in the ancient poems and proving the identity of the ancient metre again by explanation, scansion &c., with the modern metre quoted, differentiate the two on metrical principles and determine the ancient peculiarity. All this has to be done to a reader whose attention has never been directed even to modern Vrittahs and much less to ancient ones and who does not even care to remember the metrical formulæ as he never found them used or useful except in venbas. He has never been accostomed to study them critically from the metrical standpoint as is done in the other Dravidian languages except by a vague appeal to his ear. For fear of offending Pundits who are otherwise well read, we refrain from exposing the gross blunders committed wherever an intelligent attempt has been made by them at an explanation of the modern Vrittahs with which our ear is well familiar, though I am almost tempted to do so to show how deplorable is the absolute ignorance that prevails with regard to even these modern Vrittahs, which, after all, have been the sole and exclusive metres of the modern Tamil poets for a good many centuries, having long ago displaced the few favourite metres of the Tamil prosodian, many of which have since become obsolete, being suited more for the simpler literature of the early stages of the language. A reader who has any taste at all for Tamil prosody, may, laboriously for months together, wade through the antiquarian pages of a classical work solely devoted to prosody, only after all to learn the principles of a few metres almost dead and to find himself as ignorant as ever with regard to those countless metres that he daily reads, recites, quotes, teaches, composes and prays in, without even knowing that what he reads and composes is borrowed from Sanskrit and can be identified with Sanskrit metres and that another section of it is purely Tamil being of Dravidian origin and has its counterparts in the other Dravidian languages.

T. VIRABADRA MUDALIAR B. A., B. L.

(To be continued).

EXTRACT.

THE UNION OF INDIAN PHILOSOPHIES.

[By CHARLES JOHNSTON, M. R. A. S., B. C. S., RET.]

IN OLD INDIA, AS ELSEWHERE, THE MINDS OF the leading men were of many complexions; so that we have great idealists, great thinkers of the atomic school, great nihilists, and great preachers of doctrines wholly agnostic. It is the custom to gather a certain group of these teachings together, with the title of the Six Philosophies; while all others, considered as heterodox, are outside the pale of sympathy, and, therefore, to be ignored. Chiefest among the outcast philosophies is the doctrine of Prince Siddhartha, called also Shakya Muni, and Gautama Buddha. Of the others, it would be hard to find many students of more than three—namely, the Vedanta, Sankhya, and Yoga; while the Vaisheshika, Nyaya, and first Mimansa are little more than a name, even to professed students of Indian thought. They have their followers, doubtless; but there has not been found one among them of such mental force as to give them a modern expression, or to show that they bear any message to the modern world. We shall speak, here, only of the three most popular among the orthodox schools; and this chiefly in connection with a single note-worthy book,—the Bhagavad Gita, or "Songs of the Master." If we were asked, off hand, to which of the three schools the Bhagavad Gita belonged, we should most likely answer, off hand, that it was, undoubtedly, a text-book of the Vedanta, and indeed one of the weightiest works of the Vedanta School. For is it not commented on by the Great Shankara, chiefest light of the Vedanta, and does he not quote from it as of divine authority, a fully inspired scripture?

Yet, for all this, I think there are other aspects of the Bhagavad Gita, which show that this answer is too simple; and that, while the Songs of the Master undoubtedly for a bulwork of Vedantic orthodoxy, there is very much in them which belongs to the Sankhya, and even more that is the property of the Yoga School. It seems pretty certain that the Bhagavad Gita has grown up gradually, begining with a ballad on Krishna and Arjuna, much of which is preserved in the first book, and which suggests, all through, the burden of Krishna's admonition: Therefore fight, Oh son of Kunti! It seems likely that the next element in the structure of the Bhagavad Gita is drawn from the great Upanishads, the Katha Upanishad more especially. And this suggests a very interesting thought: side by side with many direct quotations from the Upanishads in our possession, there are a number of verses, notably in the second book, which have the true ring of the old sacred teachings, and yet are not in them as they now stand. And this suggests that we have only fragments; that there was once much more, in the form of verses and stories, which made up the mystery teaching of the Rajput Kings,—that secret doctrine spoken of so clearly in the Upanishads themselves as the jealously guarded possession of Kshattriya race. The fourth book of the Bhagavad Gita fully endorses this idea, since Krishna traces his doctrine back through the Rajput sages to the solar King, Iksvaku, to Manu, the Kshattriya, and finally to the sun, the genius of the Rajput race. And this, in connection with that teaching of successive re-births, which, we know from the two greatest Upanishads, was the central point of the royal doctrine. So we are inclined to suggest that we have in many verses of the Bhagavad Gita, additional portions of the old mystery doctrine, parts of which for the great Upanishads. And it is quite credible that Krishna,—whom we believe to be as truly historical as Julius Cæsar,—as an initiate in these doctrines did actually quote to Arjuna a series of verses from the mystery teaching, and that these verses are faithfully preserved for us to the present day. However that may be, there the verses are: a series of verses from the Upanishads, had a second series, entirely resembling these in style and thought. As a third element in the Bhagavad Gita we have the Puranic episode of the transfiguration, and, we must say, it reproduces all that grim and gruesome ugliness of many armed gods, with terrible teeth, which the Puranas have preserved most probably from the wild faiths of the dark aboriginals and demon worshippers of Southern India.

Finally, there is a very important element, into the midst of which the episode of the transfiguration is forcibly wedged; and of this element we shall more especially speak. It consists of the characteristic Sankhya doctrine of the three potencies of Nature completely developed along physical, mental, and moral lines. A word about this doctrine, which we may, with great likelihood, refer to Kapila himself, the founder of the school. His conception seems to be this: there is the consciousness in us, the spirit, the perceiver; and, over against this, there is Nature, the manifested world. This duality of subject and object has great gulf fixed between its two elements, whose characteristics are wholly and irreconcilably opposed. Of the subject, the spirit, consciousness, we can only say that it perceives. To predicate of consciousness any characteristic drawn from our experience of objects, such for instance, as mortality, beginning or end, is to be guilty of a cardinal error. Of Nature, the opposite element of existence, Kapila's teaching, it seems, was something like this: Nature may be divided into three elements: the substance of phenomena; the force of phenomena; and thirdly, the dark space, or void, in which phenomena take place. Take a simple illustration. The observer, with closed eyes, is the spirit or consciousness, not yet involved in Nature. He opens his eyes, and, instead of the dark space, or void, sees the world of visible objects, or substance, and there is perpetual movement among the things thus observed. This is force. Thus we have the three elements of Nature,—the three qualities, as they are generally called,—which make up the central idea of Kapila's cosmic system, and which are not to be found, in that shape, in any of the oldest Upanishads: they are, therefore, no part of the Vedanta, properly so called, but distinctively Sankhya teachings. Now, these distinctive teachings for a very important part of the Bhagavad Gita, and are woven into many passages, besides the chief passages already referred to, in the seventeenth and eighteenth books. Thus, as early as the second book, we have a reference to the Sankhya teaching: "The Vedas have the three Nature-power as their object; but thou, Arjuna, become free from the three powers." It is needless to quote the many passages that refer to the same teaching: to the divisions of the knower, the knowing, the known; the doer, the doing, the deed; the gift, the giving, the giver; and so forth, according to the three Nature-powers. All this is carried out with much intellectual skill, and dialectic acumen; but it has nothing in the world to do with the main motive of the book,—Arjuna's action under the calamity of civil war; and Krishna's assertion of the soul, as the solution of Arjuna's dilemma.

There is also a very important element in the Bhagavad Gita, equally characteristic of the Yoga school, whose final exponent, though not, in all probability, its founder, was Patanjali, the author of the commentary on Panini's grammar, who lived, it is believed, some three centuries before our era. We do not regard the directions as to choosing a lonely place, a fawn-skin seat, over sprinkled kusha grass, and the fixing of the attention on the tip of the nose, as necesssrily, or most characteristically belonging to the Yoga school, though they are undoubtedly important elements in that teaching. What seems more vital is the moral concept of action with disinterestedness; of action without attachment, according to the primary motion of the will; this teaching, it seems to us, is at once characteristic of the Yoga system, and foreign to the spirit of the Upanishads; for the Upanishads, so high is their ideal, are not greatly concerned with fallen man or the means of his redemption. They look on man as an immortal spirit, already free and mighty, and therefore needing no redemption. Man, needing to be redeemed, is a later thought; one springing from a more self-conscious age.

Now the connection of this thought with the Sankhya philosophy is obvious. It regards man, the spirit, as ensnared by Nature, and consequently as needing release; and, for the Sankhya school, this release comes through an effort of intellectual insight. But this concept, man saved by intellect, is essentially untrue to life, where man lives not by intellect alone, or even chiefly, but by the will; and it became necessary, granting our fall, to find a way of salvation, of redemption through the will. This way is the Yoga phillosophy. It is the natural counterpart and completion of the Sankhya, and has always been so regarded. The pure spirit of the over-intellectual Sankhya becomes Lord of the more religious Yoga;—using religion in the sense of redemption to the will. But, though thus complementary, the two systems might easily come to be considered as opposing each other; and it sems to be part of the mission of the Bhagavad Gita—or rather, of certain passages forcibly imported into it, to reconcile the Sankhya and the Yoga once for all, and to blend these two with the Vedanta.

We need only quote two passages, which are obviously due to the Sankhya—Yoga reconciler. The first is dragged into the middle of the following sentence, and evidently has no true place there: "If slain, thou shalt attain to heaven; or conquering, thou shalt inherit the land. Therefore rise, son of Kunti, firmly resolved for the fight. Holding as equal, good and ill-fortune, gain and loss, victory and defeat, gird thyself for the fight, and thou shall not incur sin. And thus there shall be no loss of ground, nor does any defeat exist; a little of this law saves from great fear;"—the law, namely, that the slain in battle go to Paradise. Now into the midst of this complete and continuous passage has been inserted this verse: "This understanding is declared according to Sankhya; hear it now, according to Yoga." Needless to say, the last part of it has as little to do with the Yoga philosophy as the first has with the Sankhya. Then again, in the next book, the third: "Two rules are laid down by me: salvation by intellect for the Sankhya; salvation by works for the followers of Yoga." So that one part of the Bhagavad Gita is devoted to the reconciliation of these two complementary though rival schools.

23rd December 1897. MADRAS MAIL.

NOTES AND COMMENTS.

We hope to publish in due course the two draft marriage Bills with the statement of objects and reasons got ready respectively by the Hon'ble P. Ratnasabapathi Pillai Avargal B. A., and the Hon'ble C. Jambulingam Mudaliar Avargal M. L. From Mr. Pillai's statement, we cull the following sentence. "The practice leads to deterioration of the race. The boy becomes the father and the girl becomes the mother very often when they are scarcely sixteen and thirteen, and they grow old and decrepit almost in youth. The state has to face a grave economic problem in the shape of over-population steeped in poverty." These are wise words and true. To these evils is to be added, the evils arising for premature widowhood, between which and infant marriage there exists a proved causual connection. But how are these bills intended to remedy these pressing evils of society? Will we have achieved our object by just putting the marriage a day after a male person arrives at his 16th year and the girl her thirteenth year. We dare say not. Though girls may be married earlier or late they don't wait long after they attain their pubescence, which is often mistaken for puberty. For man or woman, puberty is not reached till they are past their twentieth year. Men, in all classes of society have more or less to wait for this age, though they be married young and it happens only in a very few cases that a male's nuptials are performed before 18 or 17. The evil, as it is, is felt more in the case of females who in all classes of society, are nuptialled when they reach the age of 13 or 14 or at most 15 and consequently children born of such girls, whose shoulder bones are never fully developed, inherit therefore a shorter and weaker chest and hence the deterioration in the race. It is certain therefore our Pillai's legislation cannot alter the set of facts any whit. Then again, so far as the other evils of infant marriage are concerned, the parties to be protected against are more the males than the females. If there are so many more young widows, what is the inference? The death rate among the males of a particular age are greater than among females. This is a fact. Statistics gathered by Medical authorities and Life Insurance Companies go to show that the most critical period in a man's life is when he is passing through his teens and till 20 or 21 or so. Then the young man is passing through a revolution in his whole nature and some of the sharpest trials both physical, moral and intellectual have to be gone through. If he emerges out a whole man, then we may regard his future assured for some time to come. There is a natural exhilaration of spirits when a man emerges into active life which carries him on for some time. And some of the most deplorable cases of early deaths, are after 16 and not before. As such, we are not quite sanguine that the bill will effect any improvement in the direction of preventing early widowhood. In our school days, about two decades ago, we remember all the Brahmin Students got married in a regular batch after they passed their matriculation, when they were about 15 or so; the poorer boys having to wait per force much longer. And the very same had to wait for their nuptials after they passed their B. A. An improvement in these particulars is perceivable now a days and boys wait for sometime after they have passed their matric. And through a variety of causes, some of which are moral, girl marriages are delayed now even after 10 years. We don't deny the fact however that the proposed piece of legislation will have a deterring effect on the erring few and will also prevent a very small percentage of infant widowhood. But our only ground of complaint is that the minimum is fixed too low to its proving a salvation of Hindu Society. As it is, none need go into hysterics in praise of the measure, nor cry it down as intended to undermine the foundations of Hindu Religion and Society. Mr. Pillai is thoroughly orthodox in his views and the safest legislator one could wish to have. As between the two bills, of course, our preference rests with Mr. Pillai's bill.

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The November number of the *Dawn* is an interesting number, and contains some excellent articles, on 'Physical and Metaphysical relations;' 'Transcendant manifestations and their worship,' Shelley's spiritual Philosophy and a translation of a Sanscrit work entitled Sivarajya Siddhi. The current part of the translation deals with the refutation of the Buddhists and Jains, in more unparliamentary language than the *Sivagnana Siddhi* and we cull the following translation of a Stanza, "How is this combination of transitory atoms, devoid of all motion? How does this combination, not differing (from these atoms in any way) attain objectivity? And who is it that causes this union? When is the formation of all the Skandhas? Who is the Enjoyer? What is that ceaseless flow (of Ego-Consciousness)? Whose then are enjoyment and Salvation? Tell me, O dull-headed one! how can your theory stand?"

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Manigramai Pattam: We noted as we were reading "the History of Travancore," the learned author discussing the meaning of this word, which occurs in the oldest jewish grant. The author is no doubt correct when he says that it means merely chief (மணி-gem, jewel) of the village (கிராமம்) and what is remarkable is that this title of the Collector and Magistrate of the Village is no than that of our modern day *Moniagar* or *Monigar*. This Village Chief's title has thus survived more than 16 centuries. Mani (மணி) is colloquially used even now to denote cleverness, and ability and excellence. (அவன் மணி or மணியன்); and a well-known name used to be punned in this way. As we were revolving these few words in our mind, our little daughter comes out with a big cane, threatening her little sister, 'Look here, I hold a மணிப்பிரம்பு (a well-seasoned cane).